Truth's Vindication,

OR, A

Gentle Stroke to wipe off the Foul Aspersions, False Accusations and Misrepresentations, cast upon the People of God, called,

QUAKERS,

Both with respect to their Principle, and their way of Proselyting People over to them.

Prov. 4. 18, 19. *The Path of the Just is as the shining Light, that shineth more and more unto the perfect Day: The Way of the Wicked is as Darkness; they know not at what they stumble.*

Isa. 51. 7. & 41. 14. *Hearken unto me, ye that know Righteousness, the People in whose Heart is my Law; Fear ye not the Reproach of Men, neither be ye afraid of their Revilings: Fear not thou Worm Jacob, and ye Men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel.*

Also, An EPISTLE to such of the Friends of Christ, that have lately been convinced of the TRUTH as it is in JESUS.

Hosea 6. 3. *Then shall we know, if we follow on to know the Lord: his going forth is prepared as the Morning; and he will come unto us as the Rain, as the latter and former Rain unto the Earth.*

Job 8. 7. *Though thy Beginning was small, yet thy Latter end shall greatly encrease.*

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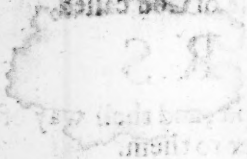

AN EPISTLE TO

You Five in particular, *viz.* *A.W. E.T. M.J. B.P.* & *E.F.* unto whom this is more especially intended to be delivered.

FRIENDS;

NOT in Affectation to be Popular (for that I do not desire) but in Obedience to Christ Jesus, my Lord and Master have I pen'd this matter; that so the Innocency of his Truth and People may more conspicuously appear.

Neither have I fondly desired to get my Name in Print; for 'tis not Inky Character can make a Saint: such must be sanctified and cleansed in Body, Soul and Spirit; through which they come to be prepared, God's Kingdom to inherit.

Wherefore I write unto you my Friends, That you may not content your selves barely in an outward Separation, whilst not wholely separated from that within which is the Cause of Transgression; to wit, that Adulterate Spirit of the Man of Sin, that's got not only into the Pontificial Chair at Rome. *(whence so many corrupt Customs, both in Worship and Practice, are come abroad into the World) but doth*

Humphrey Sprague his book

also sit upon the Throne in the Hearts of many People, even in this our Native Land: And this Spirit hath led Man into many False Wayes and Forms in his fallen Condition, whereby he hath strayed from the Right Way of Restoration; which Way being made known to a Remnant, whose Minds are turned to Christ's Light within (God's saving Power) these cannot but call to their Friends and Acquaintance to turn in hither; and therefore have I been made to send this Friendly Invitation *abroad into the World,* That People may be invited to that Feast of Fat Things, which the Lord hath prepared for them that turn in unto him: *But more especially doth it lie upon me for you* Five, *to whom I write this* Epistle Dedicatory; *to let you know, his Oxen and his Fatlings are ready; only come away, do not tarry: For I well know, this is the time of the Lord's Love towards you, because of the sounding of his Bowels, which I have heard within me; I know they are not restrained from you, because of the constraint that he hath laid upon me, which hath been so powerful, that my Heart hath been pained in me, and my Soul hath been distressed for you, and often have I been bowed down in Spirit, yea, till I could hardly stand upon my Feet, until the Lord (who bowed me down) raised me up, and set before me a Door of Hope, whereat his Prisoner in you may be brought forth, which is that for which God's Seed in me hath travailed through many Tribulations; and now having delivered me from that cruel Bondage of Corruption which once I groaned under, this makes me restless in my Spirit, that others may believe in that inward Power that's able to rescue from the Fury of their Soul's Oppressor: Yet I write not this by way of Complaint, as though I thought it a Weariness to serve the Lord,*

Lord, in anſwering his Requirings; no, that I cannot think: for I muſt acknowledge, ſo gracious is he in his Condeſcenſion, that he hath made this my Exerciſe become alſo my Divertion; yea, though I was his Priſoner by Indiſpoſition of Body, occaſion'd through the Preſſure of my Mind, whilſt the weight of this Matter lay upon me, yet I wiſhed for no Walks of Pleaſure, nor was I weary of my Pain; the Reward given into my Boſome, in returns of Peace and ſweet Security, that my Soul enjoys amidſt the diſturbing Fears and Perplexities that are abroad, is ſufficient Recompence for all theſe light Afflictions.

What the ſubject Matter hereof is, read and you will find; wherein I have firſt endeavoured to remove the Stumbling-blocks from before you, and then to caſt up the way of Truth for you, and that by Scripture Road, as you may read in thoſe cited Texts, which here have been brought unto my Hands, without the Help of Humane Concordance.

Read in Charity, *what I have written in* Humility: *knowing you are my* Elders *in years, I would addreſs my ſelf unto you in all* Chriſtian *Manners, but I dare not Flatter you, nor can I complementally crave Excuſes of you: accept it therefore from me, who can truly ſay,* For ſome time I have not been my own, the Lord having made me your Servant in this thing; *but now the Truth hath (in meaſure) ſet me free, which alſo made me willing to ſerve you, as it gave me Ability; that God might have the Glory, and you the Profit of theſe my Spiritual Labours;*

Who am Your
Faithful Friend
Elizabeth Bathurſt.

AN

AN INTRODUCTION By way of PREFACE TO THE Enſuing Treatiſe.

MY former Friends and Acquaintance, for whoſe ſakes this is written; it is to rectifie your Miſtakes about, and to inform you in that which ſome ſtick not to call *A New Religion:* But though the old Enemy of all Righteouſneſs has found this new opprobrious Term to aſperſe and undermine the Truth with, bleſſed be the Captain of our Salvation, he hath defeated him of his Deſign, and out of the Mouthes of Babes and Sucklings hath ordained Praiſe to his own Name. For, let me tell you, my Friends, True Religion is of great Antiquity; 'tis as old as *Abel, who by Faith offered up a more excellent Sacrifice than* Cain, *by which he obtained Witneſs, That he was Righteous,* God teſtifying of his Gift; and by it *he being*

being dead yet ſpeaketh; as you may read, *Hebr.* 11. 4. And now I appeal to you, What Faith was this by which *Abel* pleaſed God? Was it not a living Faith, which God had wrought in him, and not a dead Faith, received by Tradition, of Man's teaching? yet ſuch was the Nature and kind of it, that he did not only believe in the true God his Creator, but alſo in Jeſus Chriſt his Redeemer, although he was not come in the Fleſh then; yet doubtleſs *Abel*, as well as *Abraham*, ſaw Chriſt's Day to come, notwithſtanding neither of them had any Scripture Revelation of him: For *Abraham* ſaw Chriſt's Day afar off, and rejoyced, many Ages before the Scriptures were recorded; and by the ſame Faith, no doubt, *Abel* looked beyond the Firſtlings of his own Flock, to Chriſt the Firſt-born of God, who was to be made an Offering for Sin, as the Anti-type, which theſe typified, otherwiſe his Sacrifice had not obtained Acceptance with the Lord; for he is the Propitiation for our Sin, and through Faith in his Blood we come to know Remiſſion; which agrees to that of the Apoſtle, *Rom.* 3. 25.

Again, I appeal unto you; What Witneſs was it that *Abel* obtained of his being Righteous? or how did God teſtifie of his Gift? ſince *Moſes*, who writes the Story in *Gen.* 4. 4, 5. (to whom the Author to the *Hebrews* refers) gives us no farther account, but only this, *The Lord had reſpect to* Abel, *and to his Offering*; *but to* Cain, *and to his Offering, he had no reſpect.* Now I ask, How was this manifeſted, or how came they to know it? how ſhould *Abel* know that his Offering was accept-

Chap. 11. Verſ. 4.

ed

ed (ſince *Cain* was as forward, yea, beforehand with his Brother in offering) had not God ſignified it to them by the Manifeſtation of his Spirit in them, even that ſame Spirit by which they came to know it to be their Duty to offer Sacrifice unto him: But *Cain* ſticking in the Form, and not flying on the Wing of Faith to Chriſt, the one Offering, miſt the Mark that ſhould have been aimed at by him, and for this cauſe God rejected both him and his Offering, as you may read in the following Verſes of this 4th Chapter of *Geneſis*; where the Lord expoſtulates the Caſe with *Cain*, ſaying, *Why art thou Wrath, and why is thy Countenance fallen? if thou doſt well, ſhalt thou not be accepted? but if thou doſt not well, Sin lieth at thy Door.* So that it was for Evil-doing *Cain* loſt the Acceptance of his Offering; which ſeems clear to me, that God had no Reſpect to *Abel* perſonally, more then he had to *Cain*, but as he had an Eye to the promiſed Seed to be accepted in, even Chriſt Jeſus, the Eternal Son of God, in whom alone the Father is well pleaſed. And it is alſo as clear to me (through the Openings of the ſame Spirit) That by the Spirit of his Son in their Hearts, he gave Teſtimony of their Gifts; to *Abel*, that his was accepted; and to *Cain*, that his was rejected: for *Cain* muſt needs have a Manifeſtation of the Spirit; otherwiſe how ſhould he know it to be his Duty to offer Sacrifice, as you may ſee he did? for we read not of any outward Precept that either of them had to enjoyn it. Now then, if it was a living in-wrought Faith, whereby *Abel* obtained Acceptance of his Offering; and if it was by an inward Manifeſtation of the Spirit, by which God

gave

gave teſtimony thereof unto him; if this be granted, I hope the Way of Truth will no longer be Evil ſpoken of, which is the ſame now that it was in the Beginning. And this brings me to that which I chiefly intend, which is, as I ſaid, to rectifie your Miſtakes concerning, and to inform you in, that which (I hope) you will ſee not to be a New, but the Old True Religion; which is the Way of this People amongſt whom I now walk, and deſire to walk, notwithſtanding they are accounted a Sect every where ſpoken againſt: I marvel not that the World hates them, ſince it hated him (to wit, Chriſt Jeſus) whom they have believed in, becauſe he teſtified thereof, *that the Works of it were Evil*, ſee *John* 7. 7. And truly, my Friends, this is the Teſtimony this People bears this day againſt the corrupt Wayes and Practices of the World, both among Profeſſors and Prophane, telling of them plainly, *That all Unrighteouſneſs is Sin*; and for this cauſe, I know, were Power given into Mens Hands, they ſhould quickly be rooted out from amongſt them: But though they put no truſt in an Arm of Fleſh, yet they have a ſtrong Tower of Defence (even the Name of the Lord) which they run into, and are ſafe: This is their Munition of Rocks, whereunto their Adverſaries cannot climb up; and though they do what in them lie to pull them out from thence, yet their Arm is too ſhort to reach them, their Strength too weak to hurt them, their Power of no force againſt them, whilſt they abide in this ſafe place, notwithſtanding great is the Wrath of the Enemy, who intends them Miſchief; ſo that what he cannot do by Power, he will ſeek to

do by Policy; insinuating into the Minds of People, *That though 'tis the Spirit of Truth which they pretend unto, yet 'tis a Spirit of Error that they are led by*: which Suggestion of Satan has taken place in the Hearts of so many, that were not the God of Truth engaged on their side, to perswade people from this false Opinion concerning them, it would seem an utter Impossibility: But knowing and being well assured of this, (*viz.*) That the Lord's Strength is made perfect in his Peoples Weakness; I, as one of the least of the Thousands of *Israel*, have undertaken in his Name, to go forth against those who have risen up against them; though I know many are the cruel Mockings and hard Usings from Prophane on the one hand, with evil Surmisings and severe Censurings from Professors on the other, that hath been the Lot of this People to bear; some of which from the latter of these (to whom I chiefly write) I hope has not been so much out of Disaffection to the Truth, as Misapprehension about the Principle of it; as believing, that this People (in whose behalf I am now constrained to write) preach Damnable Doctrine; the which I have heard reported of them; some saying, *They deny the Scriptures*; others saying, *They deny the Man Christ Jesus, with all the Benefits that by his Active and Passive Obedience, as also by his offering up of himself a Sacrifice to God for us, do thereby accrue to us, together with Justification by Faith which is in him, and the Imputation of his Righteousness to Man*; others somewhat more moderate, yet have affirmed, *That whatever they may own as to the Death of Christ, yet they deny the Resurrection of his Body, and of the Bodies of Be-*

Believers; ſo that they have ſaid, *Though they dare not charge them with Damnable Doctrine, yet certainly they are of very dangerous Opinions as concerning Original Sin, and the Inſtitution of the Sacraments, and in Point of Free will, and Inherent Righteouſneſs, and in holding a Poſſibility of a Total Fall from True Grace, and yet they plead Perfection, and reckon themſelves infallible* (ſay they) *for all this*; and herein they liken them to the *Papiſt*. Theſe are ſome of the Foul Aſperſions, Falſe Accuſations and Miſrepreſentations, that have been caſt upon this People, which I my ſelf have been an Ear Witneſs of, and muſt needs confeſs, through the Reſpect I had to the ſplendid Pro feſſions of thoſe that did help forward (at leaſt) the Report thereof, *I have given too much Credence to ſome of them*; ſo that though I can truly ſay, I have no Guilt to charge my ſelf with as to ſpreading theſe falſe Reports, yet my keeping too much ſilent heretofore, when I was convinced in my Conſcience I ought to have ſpoke, in anſwer to thoſe whom I might have contradicted in many of theſe falſe Accuſations, obliges me now to put forth this *Vindication*.

And now, my Friends, if I can demonſtrate to you how falſly this People have been accuſed, which I doubt not to receive Power from on high to enable me in, I hope to be believed when I come to ſpeak (according to the Meaſure of the Grace of God, which I have received) concerning that Principle of true Religion, which through this People is promulgated.

Willing I am to give you Satisfaction in Matters whereon ſo great Concerns are depending, and that the more, becauſe many of theſe things are Points

wherein I my ſelf lately doubted; concerning which when I came to a Solution of in my own Mind, I can truly ſay, I then was made willing to anſwer the Lord's Requirings, in taking up the Daily Croſs, which Jeſus Chriſt hath ſaid every one muſt take up that will be his Diſciple; and ſo I hope may ſome of you, as the Lord ſhall make way for his Truth's taking impreſſion upon your Minds, in this the Day of your Viſitation.

So ſhall the Deſire of her Soul be anſwered, whoſe Spirit was exceedingly preſſed to write this Matter.

Truth's

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READER;

IT is some time since I set about this *Treatise*, which makes me now think, that the latter part hereof may seem to some to be unseasonable; for as it swelled beyond my intention, and took up more time in writing then I thought it would; so also hath it occasionally been hindred from the *Press* since it hath been wrote; in which time those former Discourses, which were the occasion of the Subject, may possibly be forgotten by those which spoke them; but as they were afresh brought into my Memory by the Remembrancer, the Holy Ghost, by which I was pressed in Spirit to give *Answer* thereunto, and vindicate *Truth* therein (*that so I might ease the PRESSURE of my OPPRESSED SPIRIT*) I have in some sort stated, and I hope satisfactorily answered the same: In which, 'tis like, I may be thought prolix; but I knew not how to comprize the Matter shorter; for the truth is, though I at first thought to have filled but one Sheet of Paper, when I set about it I saw a Field before me, which cost me some spiritual Travel before I got thorow. And now, lest any should think the Trace too long to follow, I have taken pains to prefix and page *Contents* to every material Point, that so they may readily turn to that which they are most desirous to be at.

The Book being divided into *Three Parts*, the *first* is in answer to some Controverted Points, ranked un-

der *Ten Heads*: The *second* treats of the PRINCIPLE OF TRUTH, what it is, from whom it comes, and whereto it leads: The *third* is a Confutation of people's False Opinions, concerning the Manner how we have been convinced of the Principle of TRUE RELIGION.

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CHAPTER I.

Concerning the SCRIPTURES.

IN the firſt place, I ſhall begin with the holy Scriptures which hath been ſaid by ſome, *this People called* Quakers *do not own.*

Anſwer, That this is a great Slander, their many Writings and Declarations make manifeſtly appear, in which their Teſtimonies are all ſo conſonant, and agreeable to the Records of Scripture, that I never met with the like amongſt any other: And beſides this, I am well aſſured of it, not only from their own Witneſs of themſelves, but from the Witneſs of God in my own Breaſt, *They do believe all things that are written in the Law and the Prophets*; ſo that thoſe which do ſo clamorouſly charge them, cannot prove the things whereof they ſo much accuſe them.

But then it hath been replyed, viz. *They own the Scriptures indeed, but 'tis in their own Way*; *they believe them as they do a moral Hiſtory*; *juſt barely giving credit to them, owning that they are Truth*; *but they do not believe they are the Word of God and the Rule of Faith and Life*,

As to this, *I Anſwer*; They do believe the Scriptures, ſo far as Scripture it ſelf requires Faith in it ſelf; that is, that they are able to make wiſe unto Salvation through Faith, which is in Chriſt

Christ Jesus being given by Inspiration of God, according to that of the Apostle, 2 *Tim.* 3. 15, 16. And they do also believe, That this same Jesus here spoken of, who is said to be the Messenger of the Covenant, *Mal.* 3. 1. the same, and not another, did Inspire his Prophets and Apostles in writing of the Scriptures: But still he is the Word as well as the Wisdom of the Father; and I ask, Where do the Scriptures themselves declare any other? Where do they say that they are the *Word of God*? or the *Rule of Faith and Life*? Though I have heard it said, that *The Prophets* Isaiah, Jeremiah, Ezekiel, &c. *often call their Prophecys by the Name of the Word of the Lord*, which say some, *is all one if we say the Word of God.* Now such I would advise to take a second view of the Text, and then they may find, that the Prophets did not call their Prophecies and Writings *The Word of the Lord* (for they were the Lord's Words) he being *The Word of the Lord*, who revealed their Prophecyes unto them; as for instance, *Ezek.* 29. 1. says the Prophet there, *In the tenth year, in the tenth moneth, in the twelfth day of the moneth, came the Word of the Lord unto me, saying, &c.* So then it was the Word of the Lord that came and said unto him: the Prophecy was that which he said. So in *Jeremiah* (Chap. 7. v. 1, &c. old Translation) 'tis said, *The Words that came to* Jeremiah *from the Lord, saying, Stand in the Gate of the Lord's House, and proclaim there this Word; and say, Hear the Word of the Lord all ye of* Judah. [Mark] The Prophet was to make Proclamation of the Word of the Lord, that the Men of *Judah* might hear what he said; as it followeth, *Thus saith the Lord, Amend your ways and your doings, and I will cause you to dwell in this place, &c.* And this was he, as I said before, who is the Messenger of the Covenant, appointed by the Father, to reveal his Secrets unto his Servants, the Prophets, who came to *Jeremiah* with this Prophecy: so that it was not what he said, but he himself, whose Name is called *The Word of God*, Revelat. 19. 13. And this is that Word which came unto *Abraham* in a Vision, *Gen.* 15. 1. saying, *Fear not*, Abraham; *I am thy Shield, and thy exceeding great Reward:* Unto whom in the very next verse *Abraham* gives the Titles of *Lord* and *God*; which proves the

Word

Word to be Eternal and Divine; but ſo are not the Scriptures Eternal; for we know they had their Beginning in time: and though they are Words and Declarations of divine Things, yet muſt we diſtinguiſh between the Declaration, and that which is Declared of, ſo as not to call them both by one Name. Thoſe written words (for *Scripture* ſignifies a *Writing*) they are Publications in Teſtimony of that Creating Word of Power by which the Worlds were framed; ſee *Heb.* 11. 3. yet they do not declare, that the World was made by them; but by that Eternal Word which was in the beginning, as its recorded, *John* 1. 1. the ſame is that which liveth and abideth forever, 1 *Pet.* 1. 23. which Word is quick and powerful, and ſharper then any two edged Sword, piercing, even to the dividing aſſunder of Soul and Spirit, and of the Joynts and Marrow; and is a Diſcerner of the Thoughts and Intents of the Heart; neither is there any Creature that is not manifeſt in his Sight; but all things are naked and opened unto the Eyes of him with whom we have to do, even as 'tis written, *Hebr.* 4. 11, 13. This is that Word to whom the Scriptures direct us, *as a Light unto our feet, and a Lanthorn unto our Paths, to guide our feet into the Way of Peace; the very entrance of which giveth Light*; yea, *it giveth Underſtanding to the Simple.* So that the Scriptures themſelves, ſay not of themſelves, that they are the Word of God, but that they bear witneſs of him. And this is he, who ſaid to thoſe great Scripturians (namely, the *Jews* of old) who ſo greatly exalted the Scriptures, but had not the Living Word abiding in them; *Search the Scriptures; for in them ye think ye have Eternal Life; and they are they which teſtifie of me*, ſaith Chriſt; *but ye will not come to me that ye might have Life*, John 5. 38, 39, 40. So here it may be ſeen, there is good Reaſon to diſtinguiſh between the *Written Words*, the *Writing* or *Letter*, and the *Living Word*, which is a *Quickening Spirit.*

Luke 1. 79. *Pſalm* 119. 130.

But now, as to the other part of the Charge, which is, *That this People* (of whom I am now writing) *do not own the Scriptures to be the Rule of Faith and Life.*

In their behalf *I Anſwer*: They do own the Scriptures to be

be a Rule, as they direct unto him (to wit, *Christ*) who is the Object of our Faith, and Lord of Light and Life: They do also believe that the Scriptures are profitable, for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be throughly furnished unto every good Work, as saith the Apostle, 2 *Tim.* 3. 16, 17. But yet still it is in Christ Jesus, whom his People do believe; and he is the Rule by which they live, according to the Example of the Apostle, who saith, *The Life that I now live in the flesh, I live by the Faith of the Son of God*, Gal. 2 20. He must needs be his Peoples Rule; for *he is the Way, the Truth and the Life; no man cometh to the Father but by him*, John 14.6. And 'tis *his Spirit that leads into all Truth*, Joh. 16. 13. even that Spirit which *searcheth all things, yea, the deep things of God*, as saith the Apostle, 1 *Cor.* 2. 10. which Spirit *teacheth them of all things, and bringeth all things to their Remembrance*, according to Christ's Promise, *John* 14. 26. Therefore the Spirit of Christ, is the Rule of his Peoples Faith, and the Guide of their Life; yet doth not this detract from the Scriptures, nor the Estemation of this People (called *Quakers*) concerning them; for I know they do believe, that *whatsoever things were written afore time, were written for our Learning, that we through Patience and Comfort of the Scriptures might have Hope*, as 'tis recorded, *Rom.* 15. 4. So that it appears, the Scriptures are owned of them, and are believed by them, and are practised amongst them; but they dare not ascribe them that Glory which is due to God, nor exalt them above his Son Christ Jesus, nor prefer them in his Spirit's stead; neither yet is it any Derogation from the Scriptures, to exalt Christ and his Spirit more than they; for Scriptures themselves exalt Christ and the Spirit above themselves: so that it is not in any slight or disrespect they have to those holy Writings, wherefore they do not call them the *Word*, and the *Rule of Faith and Life*; but, as they have declared, 'Tis from that reverend regard they owe and ought to bear to Christ Jesus, the great and eminent Word of God, to whose Spirit all Scripture-Directions, in Matters of Salvation, refer us, as to an Infallible Rule and Guide: They direct us thereunto, that we

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may not live in them, but in him, who is the Author and Diſpenſer of them Thus. though the Scriptures are granted to be a Righteous Rule, and of Divine Diſpenſation (for *the Prophecy came not in old time by the will of man, but holy men of God ſpoke as they were moved by the holy Ghoſt*, even as the Apoſtle teſtified, 2 *Pet.* 1. 21. and my Soul praiſes the Lord, that he hath preſerved the Records of ſo many Prophecies and Teſtimonies of his primitive Servants, through ſo many Contingencies, unto this preſent Age) yet can I not think, that the God of infinite Wiſdom and Grace, whoſe Mercy is over all his Works, would leave Mankind in ſo great a Concern, whereon their Eternal Salvation is depending, to ſuch a Rule alone, for Guidance therein, as is ſubject to concealing Miſ-tranſlation, Miſ-interpretation, Falſe Application, as we find the Scriptures have been by Corrupters of them: Muchleſs can I believe, that he would ſuffer the greateſt part of the World to live without them (as they do) were there no other means appointed for their Salvation: Yea, moreover, I am very ſenſible, that where the Scriptures are, many occurrances may fall out in the courſe of our Lives, about which the Scripture gives no particular Advice; and yet it is neceſſary we ſhould have a Guide near in all our Affairs: But I well know, many Caſes there are, where Scripture is altogether ſilent in the matter. Admit then here, that the Creature, in ſuch a ſtreight, not knowing what to do, betake it ſelf to inquire of the Lord by Prayer; alas! what will that avail, unleſs it receive an Anſwer? which is already granted not to be found in Scripture, neither can it now be had by the meer Literal Prieſthood, nor by their pretended *Urim* and *Thummim*; and ſay they (who cry up ſolely Scripture to be the Rule of Faith and Life) *Neither muſt we expect Anſwer by Dream, nor yet by Viſion, no, nor by Revelation, nor Inſpiration; for theſe* (ſay they) *are ceaſt many Ages paſt.* Whom I ask, What way then can the Creature come by Advice? which till they can reſolve me in, I ſhall ſtill retain my Opinion, viz. *That that inward Oracle* (which is a Meaſure of God's Spirit, whereby we obtain acceſs to him, with Anſwer and Direction from him in all our Concerns, about which we inquire of him)

undeniably is of greater Authority, both to beget living Faith, and order us therein; and a more perfect Rule to guide our Lives, than the outward Writings of the Scriptures, which in many things leave us without either Counſel or Inſtruction. And here I ſhall leave this Point, which is in anſwer to an Accuſation, which is, *That we deny the Scriptures*; a thing often charged upon, but never proved againſt the People called *Quakers*.

CHAP. II.

Concerning the Humanity of Chriſt, &c.

A Second Charge which I have heard brought in againſt the *Quakers*, is, *That they deny the Humanity of Chriſt Jeſus, and the Obedience that he yielded in the dayes of his Fleſh, by his Sufferings, Death, Buriel, Reſurrection from the Dead, together with all the benefits that thereby accrue unto Believers, as alſo Juſtification by Faith, and the imputed Righteouſneſs of Chriſt.* Now that this hath been as falſly charged upon them as the former, I ſhall undertake to prove by Scripture: But firſt let me mind the Reader; this I have obſerved, *viz.* That there are many that have born falſe Witneſs againſt them; yet they do not ſeem to accord in their Witneſs; For firſt comes out a learned Doctor, and he declares publickly (though ſomewhat ambiguouſly) that this People deny that Chriſt which dyed at *Jeruſalem*, to be God equal with the Father. But when this was refuted ſo as not to be believed, then comes out another, and he would give the World to know, as if they only deny the Son of God to have aſſumed Humane (or man's) Nature: Thus their accuſers contradict one another (for both ſeem to grant we own a Chriſt; which well they may do, ſince they differ in Principles amongſt themſelves; how ever they agree thus far, like *Herod* and *Pilate*, to unite againſt Jeſus, ſo have they againſt his Followers; but I need not enlarge upon particulars,

Doctor *Owen*, *Independant.*

John Faldo.

particulars, ſince rather then they will want a Hoſt to go out againſt the *Quakers*, look but into the Muſter, and thou mayſt ſee One and Twenty Divines (as they give themſelves the Stile) enter the Liſt together, of whom I ſhall ſay no more here, leſt it ſhould be taken for a Digreſſion from the Anſwer.

1ſt, Therefore to clear Truth from Slander, both on the one hand and the other; I do in the firſt place affirm, and that upon certain Grounds, *viz.* That all who may be rightly denominated *Quakers*, (ſuch as Tremble at the Word of God) they are of the Faith of one Subſtance, which the ancient *Chriſtians* ſo earneſtly contended for, and ſuffered ſuch hard things in maintaining, to wit, that Chriſt the bleſſed Son of God (as to his Divinity) was of the ſame Eternal ſubſtance with the Father, as may be read at large in *George Biſhop's* Looking-glaſs for the Times, pag. 85, 86.

2dly, I affirm, they faithfully own the Scriptures: And therefore what *John* the Divine ſaw in his *Revelations* concerning him, as 'tis Recorded, chap. 13.8. *That he*, (to wit, Chriſt) *was the Lamb ſlain from the Foundation of the World.* And what the Apoſtle ſaid of him, *Phil.* 2.6. *Who being in the Form of God, thought it no Robbery to be equal with God.* Likewiſe *John* the Evangeliſt in his firſt chapter 1.2, 3. ſaith concerning Chriſt, *In the beginning was the Word, and the Word was with God, and the Word was God, the ſame was in the beginning with God; all things were made by him, and without him was not any thing made that was made; for by him were all things created that are in Heaven, and that are in Earth, Viſible and Inviſible, whether they be Thrones or Dominions, Principalities or Powers; all things were created by him and for him, who is over all God bleſſed forever, Amen, Col.* 1.16. *Rom.* 9.5. Theſe together with the Teſtimonies Jeſus gave of himſelf, *John* 8.38. *Verily, verily, I ſay unto you, before* Abraham *was I am*, John 10.30. *I and my Father are one*, John 15.5. there he Prayes, *And now Oh Father glorifie thou me with thine own ſelf, and with the Glory which I had with thee before the World was.* In like manner he ſpeaks of his own Eternity, *Proverbs* 8. *chap.* from the 23d to the end, to which agrees that application given to him, of *wonderful*

derful Counſellor, the mighty God, the everlaſting Father, the Prince of Peace, Iſa. 9. 6. Theſe things, I ſay, the *Quakers* believing according as they are written, and having an experience of in themſelves, by the effectual working of the mighty Power of Chriſt Jeſus in their Hearts, are ſufficient proofs to them of his Divine ſubſtance; and alſo to make them ſee what is the Fellowſhip of the Myſtery which from the beginning of the World hath been hid in God, who created all things by Jeſus Chriſt, as 'tis written, *Epheſ.* 3. 9. Wherefore they know the Son to be one, and equal in Power with the Father.

Now if any ſhall object that Scripture, where Chriſt ſaith, *My Father is greater then I.*

Anſw. That muſt needs be underſtood only as he aſſumed the Nature of Man; not at all relating to the fulneſs of the Godhead that dwelleth Bodily in him, as 'tis written, *Col.* 2. 9. So likewiſe the Author to the *Hebrews* deſcribes him, chap. 1. 2, 3. verſes, *To be the brightneſs of the Fathers Glory, and the expreſs Image or Character of his Subſtance* (for ſo the Word Perſon ought to be rendered) *by whom alſo he made the Worlds.* And therefore I believe (and ſo do they, in whoſe behalf I write) that Jeſus Chriſt is very God.

3*dly*, I affirm, they do believe that this Jeſus, or this God, was manifeſt in the Fleſh, as ſaith the Apoſtle, 1 *Tim.* 3. 16. And *John* the Evangeliſt, Chap. 1. 14. *The Word was made Fleſh and dwelt amongſt us* (*and we beheld his Glory, the Glory as of the only begotten of the Father*) *full of Grace and Truth.* And *Paul* to the *Hebrews*, chap. 2. 16. ſpeaking of Chriſt, ſaith, *For verily he took not on him the Nature of Angels, but he took on him the Seed of* Abraham.

4*thly*, Therefore in the fourth place I affirm, The *Quakers* do faithfully own this Jeſus to be the Mediator, according to the Teſtimony of the Apoſtle, 1 *Tim.* 2. 5, 6. *For there is one God, and one Mediator between God and Man, the Man Chriſt Jeſus, who gave himſelf a Ranſom for all, to be teſtified in due time.*

5*thly*, I affirm they own his Obedience alſo; for I know they do believe that Chriſt Jeſus in the dayes of his Fleſh was obedient to God, as becometh a Son unto a Father in all things: For

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he came not to do his own Will, but the Will of him that ſent him; wherefore we find him Praying to his Father, *Not my Will, but thine be done.* Yea, moreover 'tis written of him, *Hebrews* 5.8. *Though he were a Son, yet learned he Obedience by the things which he ſuffered: For he was a Man of Sorrows and acquainted with grief; he was wounded for our Tranſgreſſions; he was bruiſed for our Iniquities; the Chaſtizments of our Peace was upon him, and with his Stripes we are healed,* as ſaith the Prophet *Iſaiah, chap.* 53.3,5. Therefore theſe do confeſs to his Sufferings, according to the Scriptures; for Chriſt alſo hath once ſuffered for Sin, the Juſt for the Unjuſt, that he might bring us to God, being put to Death in the Fleſh, but quickned by the Spirit; ſee 1 *Pet.* 3.18. Likewiſe they own his Death, as an acceptable and moſt ſatisfactory Sacrifice to God for the Sins of all, and is of bleſſed advantage to all that ſhall receive Faith in his Blood, which agrees to *Rom.* 3.25. *Epheſ.* 5.2. *Whom God hath ſet forth to be a Propitiation through Faith in his Blood, to declare his Righteouſneſs for the Remiſſion of Sins that are paſt, through the forbearance of God; And he hath given himſelf for us an offering and a Sacrifice to God for a ſweet ſmelling ſavour.* Alſo they believe that as Chriſt dyed for our Sins, ſo he was buried likewiſe, and roſe again according to the Scriptures, 1 *Cor.* 15.3,4. Again, verſ. 20, 21. 'tis ſaid, *But now is Chriſt riſen from the Dead, and become the firſt Fruits of them that Sleep: For ſince by Man came Death, by Man came alſo the Reſurrection of the Dead.* So in *Acts* 17.31. The Apoſtle mentions this as the aſſurance which God gave to men, of his judging the World at the great Day, by his Son Chriſt Jeſus, namely, his having raiſed him from the Dead.

Now 6*thly* and *Laſtly*, I affirm, They do believe, that from Chriſt Jeſus theſe and ſuch like Benefits extend to true Believers: *Firſt, Election in him,* according as God hath choſen us in him, before the Foundation of the World, that we ſhould be holy and without blame before him in Love, as 'tis recorded in *Epheſ.* 1.4. [Mark] 'Tis *in him* we are elected; not in our ſelves, as though perſonally ſome were choſen, and others paſt by: but in the Seed Chriſt, the Elect of God, the Object of the Father's

ther's Love; all who are gathered into him, are made a choſen Generation, an Elect People by the Lord.

2. *Vocation*; this alſo they own to be a Benefit beſtowed on them by the Father, in the Son; for that they who were by nature Children of Wrath as well as others, have been called of God in Chriſt, with an High and Holy Calling, to obtain Mercy from him, even to become Saints, that ſo they ſhould ſhew forth the Vertues of him who hath called them out of Darkneſs into his marvellous Light.

3. *Reconciliation to God*; as ſaith the Apoſtle, 2 *Cor.* 5. 18, 19. *All things are of God, who hath reconciled us to himſelf by Jeſus Chriſt, and hath given to us the Miniſtry of Reconciliation*, to wit, *that God was in Chriſt reconciling the World unto himſelf.* So *Col.* 1. 20, 21, 22. its ſaid, *And having made Peace through the Blood of his Croſs, by him to reconcile all things unto himſelf, by him, I ſay, whether they be things in Earth or things in Heaven; and you who were ſometimes alienated and Enemies in your Minds by wicked Works, yet now hath he reconciled in the Body of his Fleſh through Death, to preſent you holy, unblameable, unreprovable in his Sight.*

4. *Sanctification* and *Juſtification*; I put both theſe together, becauſe, though I do grant they may be diſtinguiſhed, yet I cannot ſee how they can be divided, being ſo near of kin, that if one languiſh, t'other cannot but greatly mourn: beſides, the Apoſtle is my Preſident in coupling of them, ſpeaking to the *Corinthians* in his firſt Epiſtle, chap. 6. 11. ſaith, *But ye are waſhed, but ye are ſanctified, but ye are juſtified in the Name of our Lord Jeſus, and by the Spirit of our God.* But more of this in another place.

5. *Adoption*; as 'tis written, *Epheſ.* 1. 5. *Having predeſtinated us unto the Adoption of Children by Jeſus Chriſt to himſelf, according to the good Pleaſure of his Will*: To the like purpoſe is that in *Rom.* 8. 29. *For, whom he did fore-know, he alſo did predeſtinate to be conformed to the Image of his Son, that he might be the Firſt-born among many Brethren*: To which accords *John* 1. 12. *To as many as received him, to them gave he Power to become the Sons of God, even to as many as believe in his Name.*

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6. A *sixth* Benefit is, *Forgiveneſs of, and Redemption from all Sin*; as ſaith the Scripture, *Epheſ.* 1. 7. *In whom we have Redemption through his Blood, the Forgiveneſs of Sins, according to the Riches of his Grace*: So *Titus* 2. 13, 14. *Looking for that bleſſed Hope, and Glorious Appearing of the great God, and our Saviour Jeſus Chriſt, who gave himſelf for us, that he might redeem us from all iniquity, and purifie unto himſelf a peculiar People, zealous of good Works*: And 1 *John* 3. 8, 5. 'tis ſaid, *For this purpoſe the Son of God was manifeſted, that he might deſtroy the Works of the Devil: and ye know that he was manifeſted to take away our Sin.*

7. *Victory over Satan*; *Foraſmuch as the Children are Partakers of Fleſh and Blood, he alſo took part of the ſame, that through Death he might deſtroy him that had the power of Death, that is, the Devil*; ſee *Hebr.* 7. 14. So that his ſtrength being broken, and his power deſtroyed by the Captain of our Salvation, if we reſiſt him ſtedfaſt in the Faith, he will flee from us, as 'tis written, *James* 4. 7.

8. Another Benefit is, *Acceſs to God by Faith*; as ſaith the Apoſtle, *Epheſ.* 3. 12. *In whom we have Boldneſs and Acceſs, with Confidence by the Faith of him*: And as we have Acceſs to God by him, ſo likewiſe we find Acceptance with God in and through him.

9. Through him we receive *A ſure Hope of Eternal Life*; as 'tis recorded, *Hebr.* 9. 15. *And for this Cauſe he is the Mediator of the New Teſtament, that by means of Death for the Redemptions of the Tranſgreſſions that were under the firſt Teſtament, they which are called might receive the Promiſe of the Eternal Inheritance.*

Thus 'tis confeſt, that in Chriſt Jeſus we are Elected, Called, Reconciled to God, Sanctified, Juſtified, Adopted; by him we obtain Pardon and Redemption from all Sin; through Faith in his Name we find Acceſs to God, and Acceptance with him; in him we are made Victors over Satan, and Heirs of Life Eternal.

Now, *Reader*, thou may'ſt ſee how falſly the *Quakers* have been accuſed in laying to their Charge, *They deny that Chriſt which*

which came in the flesh, with the Obedience he therein performed by his Sufferings, Death, Resurrection from the Dead, &c. as also the Benefits that thereby are obtained; which things never were by them denyed; for they know, that the Son of God is come, and hath given them an Understanding, that they know him that is true, and they are in him that is true, even in his Son Jesus Christ; this is the true God and eternal Life, see 1 *John* 5. 20. But for further satisfaction concerning their Faith herein if any do desire it) they may see a Book put forth by *George Whitehead*, intituled, *The Divinity of Christ, and Unity of the Three that bear Record in Heaven, with the blessed End and Effects of Christ's Appearance, Coming in the Flesh, Suffering and Sacrifice for Sinners, Confessed and Vindicated.*

Now concerning *Justification* by Faith in Jesus Christ, and the Imputation of his Righteousness to Believers: Here also it may be seen how grosly this People have been abused, & how greatly their Principle hath been misrepresented: For Justification by Faith they own (as hath publickly been confessed by them) according to these Scriptures; *By the deeds of the Law shall no Flesh be justified in his sight; wherefore the Law was our School-Master to bring us unto Christ, that we might be justified by Faith: To declare, I say, at this time his Righteousness, that he might be just, and the justifier of him which believeth in Jesus: For by Grace are ye saved through Faith, and that not of our selves, it is the Gift of God; not of Works, lest any man should boast: for we are his Workmanship, created in Christ Jesus unto good Works, not by Works of Righteousness which we have done, but according to his Mercy he saved us, by the washing of Regeneration, and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour, that being justified by Grace, we should be made Heirs according to the hope of Eternal Life.* But then it must be a living Faith, according to the definition of the Apostle *James* in the second Chapter of his Epistle, *And it must be such a Faith as purifies the Heart, and is held in a pure Conscience, and is manifest in the Life by Works of love, and gives Victory*

Rom. 3. 2. *Gal.* 3. 24. *Rom.* 3. 26. *Ephes.* 2. 8, 9, 10. *Tit.* 3. 5, 6, 7. Act. 15. 9. 6, 7.

Victory over the World. For in Christ Jesus neither Circumcision availeth any thing, nor Uncircumcision, but Faith, which worketh by Love, saith *Paul,* Gal. 5. 6. *And this is the Victory whereby we overcome the World, even our Faith,* saith *John,* 1 Joh. 5. 4. Therefore, say I, without this real Faith, 'tis impossible we should please God, or be justified in his sight: Yet now because these my Friends have distinguished between Faith and Fancy, therefore they have been calumniated, and their Principle traduced by many. So likewise as to the imputed Righteousness of Jesus Christ, this they own according to the Scriptures, even as *David* describeth the Blessedness of the man whose Transgression is forgiven, and whose Sin is covered, saying, *Blessed is the man unto whom the Lord imputeth not Iniquity, and in whose Spirit there is no Guile,* Psal. 32. 1, 2. And *Abraham* being justified by Faith, 'tis said, he received the sign of Circumcision a Seal of the Righteousness of the Faith which he had yet being Uncircumcised, that he might be the Father of all them that believe, though they be not Circumcised, that Righteousness might be imputed to them also, *Rom.* 4. 11. Wherefore this People believe acceptance with the Father, is only in Christ, and by his Righteousness made ours, or imputed unto us, by the inward Work and applicatory act of God's Gift of Grace, whereby he is made unto the Soul, Wisdom, Righteousness, Sanctification and Redemption, but because they deny the Righteousness of Christ to be imputed, where it is not imparted, and distinguish between Imagination and Imputation; between reckoning or imputing that is real, and reckoning or imputation that is not real, but a fancy, and dare not own the point in the Latitude of that Sin-pleasing Principle, to which it is stretched as if men might be imputatively Holy, though not inwardly Holy, and imputatively Righteous, though not really Righteous; therefore they are clamoured upon, as if they denyed the Imputation of Christ's Righteousness, when it is only to those who are not made Righteous by it, to walk as he walked: For the Scripture doth not say, that he that saith he is Righteous by the imputation of Christ's Righteousness, but *he that doth Righteousness is Righteous, even as he is Righteous,* Tim. 3. 5, 6, 7.

1 John 3. 7. *What then? shall we Sin?* (and yet think to be saved by the imputed Righteousness of Christ, because we are not under the Law, but under Grace) *God forbid that we should Sin* (*in this state of Grace*) saith the Apostle, *Rom.* 6. 15. Indeed the whole Chapter speaks the same sence (*viz.*) that it is not our Imputation or reckoning of Christ's Righteousness to our selves will justifie us; but he imparting and imputing it to us; and this shall suffice in Answer to the second general Charge against this People, in every particular of which may be seen what gross abuses have been cast upon them, whereby the envious and ill-affected have sought to cover their Principles with their own perversions, and so to make Truth it self become rejected. But I shall in the next place speak to those I take to be more moderate, and such whom I have sometime found my self much swayed by: But since I find it was more by Education and Tradition, then any certain evidence I could have of the Truth of that Religion, I find my self oblieged to detect those Errors in publick, which I have heard divers of them cast upon the People called *Quakers* in private, charitably judging they speak not so much against them out of ill will, as ignorance of, and unacquaintance with their blameless Principle; though this is bad enough for People to speak Evil of things they know not; and for such as are divided amongst themselves, to joyn together against others, (as some have confessed to me, that though they differ in many particulars, yet they all agree in this, to set their Seal against the *Quakers*) but who they were, I have and shall at present conceal, desiring not to expose them, but to inform them, that so setting before them their Errors and Mistakes, some of them, at least, may see and Repent them, wherein they have spoken and done amiss.

CHAP.

CHAP. III.

Touching the Reſurrection of the Body of Chriſt, and of the Saints.

AS concerning the Reſurrection of the Body of our bleſſed Lord Jeſus, and alſo the Bodies of Believers; this I have been born down in, that the *Quakers* do not own.

In anſwer to which, though I had ſomething to Reply in their behalf at that ſeaſon; yet I muſt confeſs the reſpect I had to my Friend who affirmed the ſame, made me a little incline to that Perſwaſion of them: But now being better acquainted with their Principle, I muſt needs add, that this report is an utter Falſhood; for they do believe as 'tis recorded in the Scriptures, that Chriſt Jeſus who deſcended into the lower parts of the Earth; the ſame aſcended up far above all Heavens, that he might fill all things, and ſits now at the Right-Hand of God in his glorious Body, and therefore ſhall the low eſtates and humbled Body of Believers be made like unto his glorious Body, through the working of his mighty Power, whereby he is able to ſubdue all things unto himſelf; and then ſhall this Corruptible put on Incorruption, and this Mortallity put on Immortallity, and Death it ſelf ſhall be ſwallowed up of Victory. So here likewiſe it may be noted, how their Adverſaries have been diſappointed; For firſt it was the deſign of ſome, to have made *Saduces* of them, by giving out that they deny the Reſurrection; as it was ſaid of them, *Acts* 23.8. For the *Saduces* ſay, *There is no Reſurrection, neither Angel nor Spirit.* Thus ſome have ſought to render theſe, as if at Death, they believed Soul and Body were both to be annihilated: But when this would not take, then they reported that *the Body only was that which the* Quakers *held ſhould never riſe again.*

Epheſ. 4. 10. 1 *Pet.* 3. 22. *Phillip.* 3. 21. 1 *Cor.* 15. 53, 54.

Here Reader thou mayſt ſee how they have been ſlandered both wayes; for they do believe the Reſurrection of the Juſt and of the Unjuſt, the one to Salvation, and the other to Condemnation, according to the Judgment of the great Day, *And then ſhall every Seed have its own Body*, as ſaith the Scriptures, *Acts* 24. 15. *John* 5. 29. 1 *Cor.* 15. 38. But becauſe they dare not be ſo fooliſhly inquiſitive as to ask, nor ſo arrogant in their Minds as to determine, with what Bodies they ſhall riſe; therefore do ſome ſay, *They deny the Reſurrection of the Body of Chriſt, and of all that are or ſhall be dead*: But this is moſt falſly charged upon them; for they do believe the Reſurrection of the Dead; for if the Dead riſe not, they are of all men moſt miſerable. What can be a Ballance of an Equal Poix with the Tryals, Exerciſes, Afflictions and Perſecutions, that are their Lot and Portion in this Life, ſhort of an Eternal Inheritance and a Crown of Glory, that fadeth not away. Therefore they alſo believe, that every man ſhall be raiſed in his own order; Chriſt the Firſt Fruits, afterwards they that are Chriſt's at his coming; yea, they do believe that the Dead ſhall be raiſed incorruptible, and that God giveth a Body as it pleaſeth him, and to every Seed his own Body; there is a Natural Body, and a Spiritual; there are Bodies Terreſtrial, and Bodies Cœleſtial; wherein they agree with the Teſtimony of the Apoſtle, 1 *Cor.* 15. 23, 43, 44. which I think is ſufficient to give all ſober Inquirers full ſatisfaction herein: For, as to my own particular, I freely do confeſs it ſuffices me, that God will give unto my Spirit ſuch a Body as it pleaſes him.

CHAP.

CHAP. IV.

Concerning Original Sin.

AS to *Original Sin*, in which the *Quakers* are judged to be of ſo Dangerous an Opinion, without ſhewing to me what that Opinion was.

I Anſwer: Though the word *Original* be not found in Scripture, yet if any mean hereby the inward Corruption and Seed of Sin, which Satan hath ſown in us, and wherewith we are defiled in our firſt and fallen Nature; I am ſure this will not be denyed by any true *Quaker*: for they know and believe, that in the firſt *Adam* all are Sinners; but in the ſecond *Adam*, which is the Lord from Heaven, we are made Righteous: for *as in* Adam *all dye, even ſo in* Chriſt *ſhall all be made alive*, as 'tis written, 1 *Cor.* 15. 22. But though it be granted, that by one Man Sin entred into the World, and Death by Sin; and ſo Death paſſed upon all Men, for that All have ſinned, even over them that had not ſinned after the ſimilitude of *Adam*'s Tranſgreſſion, who is the Figure of him that was to come, *Rom.* 5. 12. 14. yet this doth not prove the Lord to be ſo partial in his Love towards his Creatures, as to chooſe ſome, but leave the greateſt part of Mankind in the fallen ſtate, without affording them any Benefit by Chriſt, or a Meaſure of his Grace and Spirit; for want of which, and being ſo paſt by of God, (as ſome have aſſerted) they become under a neceſſity of ſinning & a neceſſity of dying: Oh, harſh Doctrine! and ſo I muſt confeſs I often thought it, whilſt I was induſtrouſly ſtriving to work my ſelf into a Belief of it: but now from a certain experimental Knowledge, and in full aſſurance of Faith, can I teſtifie for God, He is no Reſpecter of Perſons, but in every Nation he that feareth God and worketh Righteouſneſs is accepted of him: For though all have ſinned, and come ſhort of the Glory of God, wherefore he hath concluded all under Sin ('tis)

that

that he might have Mercy upon all, not willing that any ſhould periſh in Sin, but that all might come to Repentance: Moreover than this, the Scriptures do abundantly ſpeak forth the extent and Benefit of Chriſt's Death for all Mankind, upon condition of Faith and Repentance joyned with new and continued Obedience, which are the Goſpel Terms, on which he is offered to them: For Chriſt Jeſus *gave himſelf a Ranſom for all*; *he taſted Death for every Man*; ſo ſaith the Apoſtle, 1 *Tim.* 2. 5. *Hebr.* 2. 9. So that it is a certain Truth, all that are or ſhall be ſaved, are elected only in Chriſt Jeſus, that whoſoever believeth in him, ſhould not periſh, but have everlaſting Life. There is no *Præ-exception*, or *abſolute* Fore-appointment, as partially deſigned in relation to Perſons, but upon Man's Diſobedience; Wherefore it ſhall not be ſaid, *The Fathers have eaten ſour Grapes, and the Childrens Teeth are ſet on edge*; *but he that eateth the ſour Grapes, his Teeth ſhall be ſet on edge: for all Souls are the Lord's*; *as the Soul of the Father, ſo alſo the Soul of the Son is his*; aud he hath ſaid, *The Soul that ſinneth, it ſhall dye*, Ezek. 18. 2, 4. Yet hath the Lord no Pleaſure in the Death of the Wicked, but that the Wicked turn from his way and live: Wherefore he hath given the Beloved of his Soul out of his Boſom, to come into the World to ſave men from their Sins, that they might be made accepted in him: Therefore as by the Offence of one, Judgment came upon all men to Condemnation; even ſo by the Righteouſneſs of one, the free Gift came upon all men unto Juſtification of Life; read *Rom.* 5. 18. which makes it clear to me, the Lord will not condemn any for *Adam*'s Sin, who have not demerited his Wrath by Actual Trauſgreſſion.

Ezekiel 33. 11.

CHAP.

CHAP. V.

Concerning the Sacraments.

AS touching the Inſtitution of the *Sacraments* (ſo called) by which is meant *Water-Baptiſm* and the outward *Supper*; here alſo is another great Charge brought in againſt the *Quakers*, unto which I cannot but be very tender in the Anſwer; for I muſt confeſs, I my ſelf did once think them very chargeable in this Matter. Now that Baptiſm, even the Outward and Tipical Baptiſm was an Ordinance (that is to ſay, a Thing ordained by one that hath power to Ordain) as *John Baptiſt* had Command from God to Baptize; this I do believe and own: But then the Lord himſelf hath ordained a higher Baptiſm, whereby he ſaveth, which ſurely is not the outward; no, that's not of Efficacy to obtain or effect ſuch an End, which is Salvation (as that I think, our Enemies themſelves will grant, and then why are they ſo angry with us, that we do not own it in their Outward Form?) But the One Baptiſm, neceſſary to Salvation, I do believe, is Inward and Spiritual, being that of the holy Ghoſt, fore-told by *John* the *Baptiſt*, Mat. 3. 11. *I indeed Baptize you with Water, unto Repentance* (ſaith he) *but he that cometh after me is Mightier then I, whoſe Shoes I am not worthy to bear, he ſhall Baptize you with the holy Ghoſt and with Fire.* This is the Baptiſm which Chriſt commanded his Diſciples, that they ſhould wait for, (and therefore I call it an Ordinance, becauſe ordained by Chriſt) as you may read *Acts* 1. 4, 5. *And being aſſembled together with them, he commanded them that they ſhould not depart from* Jeruſalem, *but wait for the Promiſe of the Father, which*, ſaith he, *ye have heard of me; for* John *truly baptized with Water, but ye ſhall be baptized with the holy Ghoſt not many days hence.* The ſame did *Peter* Witneſs, *Acts* 11. 15, 16. *And as I began to ſpeak* (ſaith he) *the holy Ghoſt fell on them, as on us in the beginning; then remembred I the word,*

of

of the Lord, how he ſaid, John *indeed baptized with Water, but ye ſhall be baptized with the holy Ghoſt.* Now if any ſhall Oppoſe theſe Scriptures to prove outward and Water Baptiſm now in force, Mat. 28. 19. *Go teach all Nations, Baptizing them in the Name of the Father, &c.* John 3. 5. *Except a man be born of Water, & of the Spirit he cannot enter into the Kingdom of God.* 1 Pet. 3. 21. *The like Figure whereunto even Baptiſm doth now ſave us, not the putting away the filth of the fleſh, but the anſwer of a good Conſcience towards God, by the Reſurrection of Jeſus Chriſt from the dead.*

Something I ſhall write by way of Anſwer to them, theſe being the chief Texts that ever I heard brought to prove the ſame; As to the firſt, I ſay, that muſt needs mean the Baptiſm of which I am now ſpeaking, (*viz.*) Spiritual Baptiſm; for Chriſt's bidding of them go, denotes their being impowred from him, to Baptize in, or rather *Into* his own and his Father's Name; which is the true Spiritual Baptiſm; beſides, here is no Water made mention of, whence we may infer, the Apoſtles Miniſtry was to be the Laver in which they were to be baptized: See here their Miſſion, Chriſt bids them go Teach, Baptizing; Baptizing is in the Preſent Tence, whilſt they were Teaching; and as it was then, ſo it is now, the Spiritual and Inward Baptiſm goes along with the preaching of the Word of Life. To the ſecond Scripture I Anſwer, If our Opponents will have that mean Material Water, may not we then as well conclude, that *John Baptiſt* meant Chriſt would Baptize them with *Material fire*? but if we underſtand the Power of the holy Ghoſt to burn up the Stubble (that naturally grows in us) by the latter, then muſt we alſo underſtand the ſame Power to cleanſe us from our natural Filth by the former: But I know it will be expected I ſhould prove this by Scripture, for which ſee *Tit.* 3. 5. *Not by Works of Righteouſneſs which we have done* (ſaith the Apoſtle) *but according to his Mercy he ſaved us, by the Waſhing of Regeneration and Renewing of the holy Ghoſt.* Here is the Waſhing of Regeneration to parallel being born again of Water, and the renewing of the holy Ghoſt, to anſwer being born again of the Spirit, for the Waſhing of Regeneration, or Renewing of the holy Ghoſt

Ghoſt; and being born again of Water, or being born again of the Spirit, are Terms Synonimous, or Expreſſions to the ſame purpoſe; all pointing at that One Baptiſm of the Spirit, ſo faithfully believed, and experimentally witneſſed by the *Quakers*, who are ſaid to deny Baptiſm to be an Ordinance: But how is it they deny it? let their Cauſe be examined, or there can no true Judgment be given whether they ought to be acquitted or condemned. Infant-Baptiſm, or Sprinkling of Infants, this they do utterly deny, as a thing by men impoſed &, never by God or Chriſt inſtituted; neither is there ony Scripture-Precept or Preſident for it: Indeed how ſhould there, ſince it was not taken up nor invocated for about 200 Years after Chriſt dyed; and then it was firſt brought in by one *Fidus* a *Roman*-Prieſt in the Year 248. which was aſſented to by *Cyprian*, Biſhop of *Carthage*, and firſt preach't up by *Auguſtine*; then decreed by the *Melivitan* Council; laſt of all ratified and confirmed by Pope *Innocent* the third, which was not done till the Year 402. Yet we grant the Baptiſm of thoſe that were adult or come to Age, and had Faith to Entitle them unto it; this was the Baptiſm of *John*, who was a fore-runner of Jeſus Chriſt; but this was not permanent and continuing, but to paſs away, that Chriſt's might take place; *for he muſt increaſe, but I muſt decreaſe*, ſaith *John* himſelf, John 3. 30. For *John*'s Baptiſm was but a Figure of Chriſt's Baptiſm, *but that he ſhould be made manifeſt to* Iſrael, *therefore am I come Baptizing with Water*, ſaith *John*, Chap. 1. 31. However, where any now have believed it ſimply their Duty to be baptized, as thinking it, either for the Furtherance of the Goſpel, or Tryal of their Faith, the *Quakers* are tender of judging them in that Caſe; but if they ſtick in the Shadow, and reject the higher Miniſtration, then they are more Reproveable. But there is a third Scripture I am yet to ſpeak to, and that has reference to *Noah*'s Ark, which was a Figure (I have heard ſome of your ſelves ſay) of our Ark Chriſt, *The like figure whereunto* (ſaith the Text) *even Baptiſm doth now ſave us* (it muſt be a baptizing into Chriſt then) for the

Read Thomas Lawſon's *Treatiſe concerning Baptiſm*, page 53. 55.

Apoſtle ſaith, *'Tis not the putting away the filth of the fleſh*; ſo then 'tis not Water Baptiſm, for that can but puriſie the outward man; that that is External cannot cleanſe the Spirit that is Internal, and give the anſwer of a good Conſcience towards God, as it followeth in the next words; wherefore ſaith *Beza* a Man (whoſe Memory ye pretend to honour) *The Baptiſm which anſwered to* Noah's *Ark, was not Material Water, but the Power of Chriſt within, which preſerves us cleanſed, and enables us to call on God with a good Conſcience:* But then the laſt clauſe of the Verſe ought to be conſidered, which having Co-herence with the foregoing words, ſaith, *by the Reſurrection of* Jeſus *Chriſt.* Lo here is the true Baptiſm indeed, the which I am now pleading for; and of which the Apoſtle ſpeaks, *Col.* 2. 12. *Buried with him in Baptiſm, wherein alſo ye are riſen with him through the Faith of the Operation of God, who hath raiſed him from the dead.* And now Reader, ſince there is but One Lord, One Faith, One Baptiſm, as ſaith the Apoſtle, *Epheſ.* 4. 5. whether this Baptiſm be the Sprinkling of Infants, or outward Waſhing of grown Perſons, or the inward Cleanſing by the holy Ghoſt, I'll leave the Witneſs of God in thy own Conſcience to judge: and then to determin whether the *Quakers* are not greatly wronged in being charg'd with denying Baptiſm.

Now I come to ſpeak concerning the *Sacrament* (ſo called) of the *Lord's Supper*: In anſwer to which, in the firſt place, I muſt needs ſay, I find not the Word *Sacrament* in all the Scripture, but if by Sacrament, ye mean a Sign, then can it not be of neceſſity to continue longer then till the thing ſignified is come, and clearly diſcovered; ſo that granting it to be a Practice enjoyned, it was to laſt but its Day and Time, that was till Chriſt, who is the *Bread* of God, that cometh down from Heaven (which Bread is his Fleſh, that he gave for the Life of the World) ſhould come, according to his own Intention; ſee *Joh.* 6. 33, 35. Indeed the whole Chapter ſpeaks of Chriſt's being the true Bread, wherewith the Saints are nouriſhed; *and that he would come again after his Departure*; ſee his Promiſe to his Diſciples, *John* 14. 18. *I will not leave you Comfortleſs, I will come to you*; and that he meant an inward coming, ſee Verſ. 20.

of

of the ſame Chapter, *At that Day ye ſhall know that I am in my Father, and ye in Me, and I in You*, ſaith Chriſt. And therefore ſaith the Apoſtle, *I ſpeak as to Wiſe men, judge ye what I ſay, the Cup of Bleſſing which we bleſs, is it not the Communion of the Body of Chriſt, &c. for we being many are One Bread, and One Body; for we all are Partakers of that One Bread*, 1 Cor. 10. 15, 16, 17. And indeed, I do believe that herein is the Communion of Saints (namely) in eating of the Fleſh, and drinking of the Blood of Jeſus Chriſt; not Carnally, as the *Jews* thought when they murmered at him, ſaying, *How can this man give us his Fleſh to eat?* John 6. 52. But ſpiritually, wherein conſiſts the true Brotherhood and Fellowſhip of that Church which is in God, as with one another, ſo with the Father and the Son, by the holy Spirit, at the Spiritual Table of the Lord.

Now if any in proof of the outward Supper, ſhall produce that ſaying in *Matthew* 26. 26, 27, 28. *And as they were eating Jeſus took Bread, & bleſſed it and brake it, and gave to the Diſciples, and ſaid, Take, eat, this is my Body; and he took the Cup and gave Thanks, and gave it to them, and ſaid, Drink ye all of it, for this is my Blood of the New Teſtament, which is ſhed for many, for the Remiſſion of Sins.*

I Anſwer, That that Figuratively pointed to the true Bread, I think is very clear; ſo likewiſe that the Wine there figured out that Spiritual Wine which was to come from him, will not be hard to make appear; For in the very next Verſe ſaith Chriſt, *I will not drink of this Fruit of the Vine, untill that Day when I drink it new with you in my Fathers Kingdom.* And that he did not mean they ſhould ſtay for this Wine, till they came to Heaven (as ſome underſtand by the Word Kingdom) ſee what himſelf ſaith in *Matthew* 16. 28. *Luke* 17. 20, 21. *Verily I ſay unto you, there be ſome ſtanding here that ſhall not taſte of Death till they ſee the Son of man coming in his Kingdom. And when he was demanded of the* Phariſees, *when the Kingdom of God ſhould come? he anſwered them and ſaid; The Kingdom of God cometh not with Obſervation, neither ſhall they ſay, Lo here, or Lo there, for behold the Kingdom of God is within you.* And that there this Wine was drunk by the Diſciples; ſee *Acts* 2. from the firſt Verſe to

the 18th. When the Holy Ghost fell upon the Apostles, how full of the new Wine of the Kingdom they were, to the astonishment of Beholders! and certainly this Wine of the Spirit, or Wine of the Kingdom (which is all one; for Christ's Kingdom is a Spiritual Kingdom) must come from him; for he is the true Vine, as he calls himself, *John* 15 1. So that the Text alledged, doth not at all prove outward and Elementary Bread and Wine to be of use after Christ's second and Spiritual coming; for this he fulfilled before his Death, and the Holy Ghost was not given till after he was glorified, as you may read, *John* 7: 39.

But possibly some may object, *It was practised by the Church of* Corinth *after Christ was inwardly come, after the Holy Ghost was given to them, as may be argued from* 1 Cor. 11. 24, 25. *Where the Apostle repeating Christ's words in* Matthew, *adds, This do ye as oft as ye drink it in remembrance of me.*

To whom I answer in the behalf of the People whom I have undertaken to speak for; if any break outward Bread, and drink outward Wine with a sincere Intention, as believing it their duty that they may the more be put in remembrance of the Body and Blood of Christ, by the Remembrancer the Spirit of Truth, which is appointed by the Father to lead the Saints into all Truth, they judge them not, but rather hope that such will come further out of the Shadow to the Substance: But to do it meerly by Imitation or Tradition, as most do, is not to offer a Sacrifice to God in Righteousness; however, the outward Supper cannot be the Communion of the Body and Blood of Christ, which the Apostle speaks of in 1 *Cor.* 10. 15. and so on. This can be but a Sign, to put us in Remembrance thereof; and therefore, though it was commanded to, and practised by the Church of *Corinth*, yet that doth not perpetuate its continuance: For so was washing one anothers Feet, abstaining from things strangled and Blood, anointing the Sick with Oyl, laid upon the Saints of old, which ye your selves judge not needful to be practised now. But if any shall say, *The Apostle relaxt some of these, by saying in* 1 Cor. 10. 25. Whatever is sold in the Shambles that eat,

John 13. 5.
Acts 15. 28, 29.
James 5. 14.

eat, asking no Questions for Conscience sake. Then it must be granted, that there is no necessity for the Continuance of the other; for the same Apostle saith, *The Kingdom of God is not Meat and Drink, but Righteousness, and Peace, and Joy in the Holy Ghost*, Rom. 14. 17. *Let no man therefore judge you in Meat or in Drink, or in respect of a Holy Day, or of the New Moon, or of the Sabbath Day*, saith he; *wherefore if ye be dead with Christ Jesus, why, as though living in the World, are ye subject to Ordinances? touch not, taste not, handle not, which all are to perish with the using, after the Commandments and Doctrines of Men*, Coll. 2. 16, 20, 21, 22. So here is as much said for the abolishing of this latter (as to any necessity) as can be alledged for the former; therefore those that can dispence with the one; have small reason to plead for the other: And yet I testifie, the Communion of the Body and Blood of Christ the *Quakers* do own, as that which every one must come to know and witness, or they have no Life in them.

Now I appeal to the *Reader*, How then can it be said, that they deny the true Institution of the *Lord's Supper*? Yet am I loath to leave the thing here, being willing to hope I write to some, who are Conscientiously scrupulous in this Matter, who ('tis like) are ready to say, as I my self (in Heart) have often said, viz. *To lay aside this Administration, were at once to cast off and count useless what so many Martyrs, in the* Marian *dayes, so zealously contended for, yea, resisted unto Blood in striving to maintain:* And having this Opinion, I confess I was much swayed thereby, as thinking it had been meerly for the outward Administration, that they suffered Martyrdom; but having since more seriously considered the Matter, I can truly say, I have received this from the Lord for Answer, viz. *It was not to maintain those outward Signs of Bread and Wine; but to bear Testimony against the Falshood and Foppery of* Transubstantiation, *that the Worthies of those dayes stood so stoutly against it, that they counted not their Lives dear unto themselves, that they might finish the Testimony they had received from the Divine Spirit*: which indeed History is clear in (to them that read with Understanding) For the Question put to them was not, *Why do you break Bread and*

drink

drink Wine, in your Sacrament, without Conſecration? But, *What ſay you to the Sacrament of the Altar, after the Bread and Wine is Conſecrated? is the Real Preſence of Chriſt there, I or no?* This was the Interrogatory they were to anſwer; and bravely indeed did *Tindal*, *Philpot*, and others, maintain their Negation to this Queſt on; which thoſe that are acquainted with Martyrology, cannot but have a Knowledge of: Therefore the laying aſide theſe outward Signs, to be uſed by way of Remembrance, when the Spirit it ſelf is their Remembrancer, This is not to put a ſlight upon the Sufferings of thoſe Martyrs who then were breaking through a Cloud of Apoſtacy and Error, the bright ſide of which (bleſſed be our God) hath ſince more fully appeared.

To conclude this Point: If any ſhall be offended at what I have written to vindicate the laying aſide of this outward Sign, where the thing ſignified is inwardly come; if they will dwell upon the Figure of the Death of Chriſt without, and care not to come to know and witneſs his Reſurrection and Life in themſelves, I'll leave them where they are; giving them to underſtand, I have not attempted a formal Confutation of Error, but a Vindication of the Truth.

CHAP. VI.

Touching Free Will.

ALthough I have heard ſay, *That the* Quakers *are* Free-willers; yet this doth not prove them to be ſo, no more than Peoples ſaying ſo, is proof that they deny the Scriptures: But ſince ſome are ſo willing to receive Reports againſt them, ſomething I ſhall ſay as to this Particular in behalf of them, and that is this; They are not of thoſe that ſlightly ſay, *Man may be ſaved if he will*; for they know right well, *'Tis not of him that willeth, nor of him that runneth, but in God that ſheweth Mercy*;

Mercy; for we are not able of our ſelves, as of our ſelves, ſo much as to think a good Thought, but all our ſufficiency is of God, who worketh in us both to will and to do of his own good Pleaſure: And therefore ſay we with the Apoſtle, *Of his own Will begat he us with the Word of Truth, that we ſhould be a kind of Firſt Fruits of his Creatures*, James 1. 18. But ſince there is a Willing Faculty placed in Man, and this Will being corrupted, is naturally froward and averſe to any thing ſpiritually Good; whereby Man chooſeth that wherein the Lord delighteth not, and will not hearken to his Counſel, nor turn at the Reproofs of Inſtruction, which are the Way of Life; but obſtinately purſues the ſinful Deſires and Luſts of the Fleſh, to his Soul's Ruin; and ſo his Deſtruction is of himſelf, and God clear of his Blood, by the free Tenders of his Grace, and ſtrivings of his Spirit within him: If this be granted, then it will follow, if ever Man be ſaved, this ſtubborn Will muſt be bowed and ſubjected, and brought into Obedience to the Lord Jeſus; for 'tis the Willing and Obedient, to whom the Promiſe is made, *Jer.* 1. 19. So that Man muſt come to be freely willing to ſerve the Lord, and to take up the Croſs, and bear the Yoak of his Son Chriſt Jeſus, not only of Neceſſity, but of a Ready Mind: And thus now, to have the Will ſanctified, and brought into the pure Obedience of him that ſanctifieth it, (which is an Effect of the free Grace of God) here comes the true Freedom of *Will* to be known, even to be made free from Sin, being delivered from the Bondage of Corruption into the Glorious Liberty of the Children of God; which agrees to that of the Apoſtle, *Romans* 8. 21. And here, as the Truth maketh free, man comes to be free indeed, and to receive Ability to attend upon the Lord without Diſtraction, and to do his Will on Earth as it is done in Heaven, according to that Prayer which our Bleſſed Saviour taught his Diſciples, as we read in the ſixth Chapter of *Matthew*; *After this manner pray ye*, (ſaith Chriſt) *Our Father, which art in Heaven, hallowed be thy Name; thy Kingdom come, thy Will be done on Earth as it is in Heaven, &c.* And yet, how many are there that

Prov. 6. 23.

that will plead for this Flat-form of Prayer, who never expect to receive an Answer? * For say they, *The Will of God cannot be done perfectly here:* I grant, where the Kingdom of God is not come, there his Will can never perfectly be done; but where the Kingdom of God is known and witnessed to be within; that gives Power and Ability, and makes willing to yield Obedience unto his Requirings of us; so that here every one, according to their several Measures, may perfectly perform the Will of their Heavenly Father: Yet is here a vast difference between the Natural Freedom of Man's Will, which some plead for: and the Gracious Freedom thereof, maintained by the *Quakers*; for that is quite another thing to what hath been slanderously reported of them.

* *Can they think, that Christ would bid his Disciples pray for what he never meant to grant? This were to render him, who is Truth it self, an Impostor; and to tax the blessed Son of God with Deceit. Oh Horrible!*

CHAP. VII.

Concerning Inherent Righteousnes.

AS touching *Inherent Righteousnes*, (as a Righteousnes of Self is intended) a thing wherein this People have been falsly as well as foully aspersed it having been given out concerning them, *viz.* That hereby they expect to merit Heaven. Now seeing the Truth struck at with such a Soul-murdering Weapon as this, makes me (like *Cresus* his dumb Son) to speak: What! can their Adversaries wrongfully reproach them with nothing less then laying waste the very Foundation of the *Christian* Faith? which stands in submitting to the Righteousnes of Jesus Christ, and not in establishing any Righteousnes of our own, as inherent in us and of our selves. But be it known to the World, though

though it hath been reported that the *Quakers* hold this dangerous Tenet; yet the report will not hold true, when it comes to be examined: For although I have heard others often charge it upon them; yet I never could find the perſon that durſt ſay this was their own Confeſſion, *viz.* That upon the account of Inherent, or Self-Righteouſneſs, they expect Salvation; (but if we will take the Confeſſions of thoſe that are ſo forward to make Confeſſions for others, we may then believe the *Quakers* are as bad as they are pleaſed to render them to us: but we muſt not take things upon truſt, but hear both parties, if we will be ingenuous) no Reader, they have no ſuch expectation; far are ſuch thoughts from them? For though they do reckon a man muſt be made inwardly Righteous by the power of Chriſt, that is meet for the Kingdom of Heaven. I think this amounts to no more then what I have heard aſſerted by a Teacher of your own, * (*viz.*) *That God freely beſtows his Grace upon Men and Women, and afterwards rewards his own Grace in his own Children*) which Words plainly imply, the Grace of God to be free to all, and to be tendered within, which whoſo accepts thereof to be led by the ſame, do thereby receive the Spirit of Adoption, and ſo come to obtain the reward of Children, which is a part in their Fathers Kingdom; and this indeed is according to the *Quakers* Principle; for they know right-well Gods Grace is Univerſal, a profer whereof he maketh unto all, by which they might be made a Righteous people, and in it come to enjoy Salvation: Therefore they believe that inward Righteouſneſs is wrought by Virtue of the Grace of God, and is a neceſſary qualification to fit man for Glory, which makes them chooſe with the Apoſtle, rather then talk of the Righteouſneſs of Faith, to ſhew forth their Faith by their Works; yet do they not expect to be ſaved, neither for their Faith alone, nor by their Works, but by Chriſt who worketh true Faith. For 'tis not Works of Righteouſneſs as done by them, nor only as Inherent in them, by which they expect to be accepted of God and juſtified before him, but by and through Chriſt Jeſus, the Author and Worker of thoſe acts in them and for them, whereby they

* Namely *Loaves*, an *Independant* Preacher.

know that they are in him, and he in them; and they hold him as their Head, into whom all things are gathered together in one, even in him. *How comes it about then* (it may be asked) *that this report has ſpread ſo far concerning them?* Why truly Reader, if I may give in my Anſwer, it muſt be this, he who was an Enemy to all Righteouſneſs, ever ſince the beginning, ſeeing the Faithful among this People, not only Nominally, but really Righteous, throughout their Converſation, he hath been ſo inraged againſt them, that he hath not ſpared any pains to put on his Inſtruments to Reproach and Vilifie them: Therefore have they been masked with the moſt affrighting Vizards of Self-Righteouſneſs and Self-Sufficiency to bring about their own Salvation, that if poſſible, he might fright People from having any converſe amongſt them; but notwithſtanding the Wrath of the Adverſary, their Innocency will appear with its open Face; for the time is now a hafting, wherein it will be ſeen who are but Nominally, and who are really Righteous. Bear with me my Friends, to whom I dedicate this little Tract: For though I rank'd this point amongſt the Scruples of the Moderate, having heard ſome, whom I eſteem ſuch, lay this Principle to the *Quakers* charge But now being better acquainted with them, I find they have wrongfully charged it upon them, and therefore I can do no leſs but uſe ſome ſharpneſs of Speech to refute the falſeneſs of this Opinion, that through a miſtaken Zeal (I am apt to think) ſome have taken up againſt them: Well may I ſay Miſtaken, for were the *Quakers* rightly underſtood, People would find that they have as low Thoughts of any Human Righteouſneſs, as thoſe that daily confeſs all their Righteouſneſs to be but as filthy Rags.

CHAP.

CHAP. VIII.

Concerning a Poſſibility *of a* Total Fall *from* True Grace

THIS Doctrine being held by the *Quakers*, it hath been branded with the Approbrious Term of *Hetrodox*; which if ſo, I know not how the Apoſtles Doctrine can be accounted *Orthodox*; and yet I know the *General* Opinion of many Profeſſors is, *Once in Grace and ever in Grace* (or, *Once in Chriſt and ever in Chriſt*) But it is not Univerſality, if they had it, that can give a certainty; if this would have ſufficed our Anceſtors needed not to have divided from her who ſtiled her ſelf the Univerſal Church: Therefore, as we are not to follow a multitude to do Wickedly; ſo neither are we to receive an Opinion for Truth, becauſe it is ſo received by many. Here I'll digreſs no further, but proceed to ſhew the Apoſtles Judgments in this matter: *Paul* ſpeaking of the *Jews* (whom he calls the Natural Branches of the true Olive) how that they were broken off; that the *Gentiles* (whom he compares to Branches of a wild Olive) they might be grafted in, ſaith the Apoſtle, to them: *Well, becauſe of Unbelief they were broken off, and thou ſtandſt by Faith; be not High-minded but fear; for if God ſpared not the natural Branches, take heed alſo, leſt he ſpare not thee. Behold therefore* (ſaith he) *the goodneſs and ſeverity of God towards them that felt ſeverity; but towards thee goodneſs, if thou continue in his goodneſs, otherwiſe thou ſhalt be cut off*, Rom. 11.20,21,22. And the Author in his Epiſtle to the *Hebrews*, having ſpoken of *Iſrael* of Old, to whom God ſware in his Wrath, *That they ſhould not enter into his Reſt*; he Cautions them, ſaying, *Take heed, leſt there be in any of you an Evil Heart of Unbelief in departing from the Living God*, Heb. 3.12. And in Chap. 4. he exhorts both them and himſelf, ſaying, *Let us labour therefore to enter into that Reſt, leſt any man fall after the ſame Example of Unbelief.*

And in Chap. 6. Vers. 4, 5, 6. he shews them the danger of falling, for saith he, *'Tis impossible for those who were once enlightned and have tasted of the heavenly Gift, and were made partakers of the holy Ghost, and have tasted of the Word of God, and the Powers of the World to come, if they shall fall away, to renew them again unto Repentance; seeing they Crucifie to themselves the Son of God afresh, and put him to an open Shame.* And in Chap. 12. Vers. 15. he wishes them *to look diligently, lest any fail of* (or from) *the Grace of God, lest any Root of Bitterness springing up should trouble them, and thereby many be defiled.* Nor was this his Suspition concerning others only, but his Suppositon of himself; *For I keep under my Body, and bring it into Subjection,* saith he, *lest that by any means, when I have preached to others, I my self should become a cast away,* 1 Cor. 9. 27. And in his Epistle to *Timothy* he speaks positively; *The Time will come when they will not endure sound Doctrine, but after their own Lusts shall heap unto themselves Theachers, having itching Ears; and they shall turn away their Ears from the Truth, and shall be turned unto Fables,* 2 Tim. 4. 3. 'Tis likewise said of *Hymeneus* and *Philetus, that concerning the Truth they have Erred,* 2 Tim. 2. 17.

† Dr. *Annesley.*

And this I have heard publickly asserted, by one Eminent in your own Esteem † (viz.) *That there could be no Heretick, if some did not Apostatize from the True Faith.* Which he infer'd from *Paul*'s Advice to *Timothy*, Chap. 3. Vers. 10, 11. where he bids, *A Man that is an Heretick after the first and second Admonition, Reject; knowing that he that is such, is subverted and sinneth, being condemned of himself.* And this was the exposition which he gave upon the Text (*viz.*) *A Heretick is one that maintains an Error, contrary to the Light of his own Conscience, pertenatiously persisting in it, notwithstanding Reproof.* And without doubt the Text was truly exposited, may we understand him to intend the Light of Christ Jesus in the Conscience; (for 'tis Christ the true Light, who lighteth every Man's Conscience, and that is the Light of Conscience) which if we may believe, he had regard unto; then it will follow from the fore-going words, *First,* That it is possible for People to turn from the true Grace of

of God, by ſinning againſt the Light, which he hath placed in their Conſciences: *Secondly*, That thoſe are Nick-named (or Miſ-called) who are called *Hereticks*, for acting according to the Dictates of their enlightned Conſciences (or, which is more clear, to ſay: For being guided by the Light of Chriſt in their Conſciences:) *Thirdly*, It follows, that'tis utterly impoſſible to prove a man an Heretick, unleſs he be guilty of Hereſie, and condemned in himſelf by the Light of Chriſt placed in his own Conſcience to ſhew him what is Error, and what is Truth. Thus much the words import; but it may be, ſome will refuſe to confeſs to the Import of them, for fear of being counted *Quakers* herein: Howbeit, the Spirit ſpeaks expreſly, *That in the Latter Dayes ſome ſhall depart from the Faith*, &c. 1 Tim. 4. 1. And ſuch who have ſo done, we know that inward Condemnation doth attend them, according as the Apoſtle *Peter* and *Jude* ſpake of ſome in their Day, as *had forſaken the Righteous Way, and were gone aſtray, following the Way of* Balaam, *the Son of* Boſor, *who loved the Wages of Unrighteouſneſs*: Theſe ſaith *Jude*, *are Wells without Water, Clouds carried about with a Tempeſt, to whom the Miſt of Darkneſs is reſerved forever; for when they ſpeak great ſwelling words of Vanity they allure through the Luſts of the Fleſh, through much Wantonneſs, thoſe that were Clean eſcaped from them who live in Error: For if after they have eſcaped the common Polutions of the World, through the Knowledge of the Lord and Saviour Jeſus Chriſt, they are again entangled therein and overcome, the Latter End is worſe with them than the Beginning; for it had been better for them not to have known the Way of Righteouſneſs, then after they have known it, to turn from the holy Commandment delivered unto them; but it is happened to them, according to the true Proverb, The Dog is turned to his Vomit again, and the Sow that was waſhed to her wallowing in the Mire*, 2 Pet. 2. 15, 17, 18, 20, 21, 22. And hence, in Chap. 3. Verſ. 17. of this Epiſtle, the Apoſtle gives Caution to whom he wrote, ſaying, *Ye therefore beloved, ſeeing ye know theſe Things, beware leſt ye alſo being led away with the Error of the Wicked, fall from your own ſtedfaſtneſs.* For 'tis threatned by the Lord, That *when the Righteous man turneth away from his Righteouſneſs, and commits Iniquities, and dyeth in*

them

them [Mark, here is included a Total Fall] *for his Iniquity that he hath done he shall Dye*, Ezek. 18. 26. and 33. 13. Wherefore we are exhorted to continue in the Grace of God, and to keep our selves in the Love of God, because of the danger that there is of falling from this Grace; *for 'tis those that endure to the End that shall be saved*; these are Christ's own words in *Mat.* 16. 26. *Mark* 13. 13. *'Tis to those that are faithful unto Death, to whom is promised a Crown of Life.* Rev. 2. 10. *Such as are implanted into Christ, and abide in him, they shall inherit the Kingdom. For if a man abide not in me*, saith Christ, *he is cast forth as a Branch, and is withered*, John 15. 6. And in vers. 10. he tells them, *If ye keep my Commandments, ye shall abide in my Love, even as I have kept my Father's Commandments and abide in his Love.* Thereby signifying, that if we keep not his Commandments, neither shall we abide in his Love; so then if we abide not in that which keeps us in the Love of God, we cannot abide in God, for *God is Love*, 1 John 4. 16.

See *Reader*, here is a whole Cloud of Witnesses, bearing Testimony, that 'tis Possible, if there be not a diligent watching, for People to *fail of* (or rather fall from) that measure of the true Grace of God, which was once given to them. Therefore, what the *Quakers* hold in this Point is no New Doctrine: For if this could not possibly be, how could any do Despight unto the Spirit of Grace, or Resist the holy Ghost? Yet do this People believe, A *Christian* may come to such a growth, and standing in the Grace that is in Christ Jesus, from which he cannot fall away, according to that Promise in *Rev.* 3. 12. *Him that overcometh will I make a Pillar in the Temple of my God, and he shall go no more out, and I will write upon him the Name of my God, and the Name of the City of my God, which is* New Jerusalem, *which cometh down from Heaven, from my God, and will write upon him my New Name.* And they also believe, That such a one may come to be assured, that he is in such a state, even as the Apostle was, who said, *for I am perswaded, that neither Death nor Life, nor Angels, nor Principalities nor Powers, nor Things present nor Things to come, nor Height nor Depth, nor any other Creature shall be able to separate us from the Love of God, which is in Christ Jesus our Lord*, Rom. 8. 38, 39. Chap.

CHAP. IX.

Concerning Perfection.

WHich Doctrine, though it be firmly founded in Scripture, yet is it rejected and ſet at naught, becauſe 'tis believed by the *Quakers*; notwithſtanding which they freely confeſs, that a perfect Principle they plead for, and preſs the neceſſity and benefit of man's believing and conformity to it: Therefore I ask their Adverſaries, Is it any Crime to be Perfect? To which if they ſhall anſwer, (as in effect they have ſaid) *This is to be accounted Vile.* To ſuch my Reply is, I hope that the Lord will inable his People to become, and be contented to be counted more Vile: For to this *Abraham* was commanded by God under the Old Teſtament, as 'tis written, *Gen.* 17. 1. The Lord appeared unto *Abraham*, ſaying, *I am the Almighty God, walk before me, and be thou perfect.* And to this we are commanded by Chriſt under the New, whoſe words are thus Recorded, *Mat.* 5. 48. *Be ye therefore Perfect, as your Father which is in Heaven is Perfect.* Nor is it only commanded, but alſo promiſed; ſee *Rom.* 6. 14. *For Sin ſhall not have Dominion over you.* And in 22. 22. verſes, there we find it experienced; for the Apoſtle ſpeaks of ſuch as were *made free from Sin, and become Servants to God, and had their Fruit unto Holineſs, and the end Everlaſting Life: For the wages of Sin is Death, but the gift of God is eternal Life through Jeſus Chriſt our Lord.* And in *Rom.* 8. 2. there *Paul* ſpeaks his own experience, *For the Law of the Spirit of Life in Chriſt Jeſus, hath made me free from the Law of Sin and Death*, ſaith he. And therefore he exhorts the *Corinthians, Having theſe Promiſes dearly beloved, let us cleanſe our ſelves from all filthineſs of Fleſh and Spirit, perfecting Holineſs in the fear of God*, 2 Cor. 7. 1. And in 1 *Cor.* 2. 6. 'Tis ſaid, the Apoſtle ſpake Wiſdom among them that were Perfect:

Perfect; and in 2 *Cor.* 12. 9. the Apostle wishes their Perfection: and thus he concludes his Epistle to them in the 11th verse of the same Chapter, *Finally Brethren, farewell, be perfect*, &c. And this was it the Apostle *James* desired, (viz.) that those to whom he wrote might be perfect and intire, lacking nothing, *James* 1. 5. For it was the end of the Apostles Ministry, that they might present every man Perfect in Christ Jesus, labouring fervently in Prayer for them, that they might stand perfect and compleat in all the will of God: *Col.* 1. 18. And in behalf of the *Thessalonians*, *Paul* prayeth, *That the very God of Peace would sanctifie them wholly, that their whole Spirit, Soul and Body might be preserved blameless unto the coming of our Lord Jesus Christ* * 1 Thessal. 5. 23. And we find the Apostle *Peter* making the same Supplication, even *that the God of all Grace would make them perfect*, 1 Pet. 5. 10. This being the very end for which God appointed Teachers in his Church, as 'tis written, *Ephes.* 4. 11, 12, 13. *He gave some Apostles and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ, till we all come in the Unity of the Faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.* Yea, this seems to be the end of Christs giving himself for his Church, that he might sanctifie and cleanse it, that he might present it to himself a glorious Church, not having Spot or Wrinkle, or any such thing, but that it should be Holy and without Blame; see *Ephes.* 5. 26, 27. Therefore those that deny Perfection to be attainable by the Lords People, do in effect

* *Upon which Text I heard a Preacher of your own thus Paraphrase*; The Words, *saith he*, signifie a compleatness in the subject, that nothing be wanting: For to be negatively blameless, is to be without Crime, to be without Offence to be without Fault; but to be positively blameless, is to be in some measure Innocent; 'tis to be like *Adam* in his pure Creation; 'tis to make Christ our Pattern. *Now whether this doth not tantamount to Perfection I'll leave the Reader to Judge.*

effect deny Christ the one Offering: For by one Offering he hath perfected forever them that are Sanctified, as saith the Apostle, *Heb.* 10. 14. Wherefore saith *John*, *Whoso is Born of God doth not commit Sin, for his Seed remaineth in him, and he cannot Sin because he is born of God*, 1 John 3. 9. These and many more Scriptures which I might have quoted, do abundantly speak forth a Man of God, or a truly Godly man, to be Perfect or Compleat in Christ: Therefore *Perfection* must needs be attainable even in this Life; and to shew that it is not altogether unfeasible to be attained, I shall bring in Instances of some which have attained it: Noah *was a Just man & Perfect in his Generation*, Gen. 6. 9. Job *was a Perfect and an Upright Man, one that feared God and eschewed Evil*, Job 1. 8. Nathaniel *was an Israelite indeed, in whom was no Guile*, John 1. 47. Zacherias *and* Elizabeth *were both Righteous before God, walking in all the Commandments and Ordinances of the Lord blameless*, Luke 1. 1, 2. *Indeed, this is the one thing needful; for Circumcision is nothing, and Uncircumcision is nothing, but keeping the Commandments of God*, 1 Cor. 7. 19. *This is that that hath the Blessing, and gives right to partake thereof; for 'tis written, Blessed are they that do his Commandments, that they may have right to the Tree of Life, and may enter in through the Gates into the City*, Revelat. 22. 14. And this is the Perfection the *Quakers* plead for, *viz.* That people may conform unto, and come to be guided by that perfect Principle of God, placed not only in their Consciences, but in the Consciences of all men; which as they yield Obedience to, they will be inabled to keep the Commandments of the Lord, and so come to witness in themselves the fulfilling of his Determination, which is, To finish Transgression, and to make an End of Sin, and to bring in Everlasting Righteousness, as was seen in *Daniel*'s Vision, Chap. 9. Vers. 24.

CHAP. X.

Concerning Infallibility.

ONE Charge more I have heard brought in againſt the *Quakers*, and that is, *They own Infallibility, and this* (ſay ſome) *there is none own but the* Papiſts *and them*; *therefore we know not how to diſtinguiſh them.*

I Anſwer: || Becauſe the *Papiſts* ſay, *Their Church is infallible*, (which ye your ſelves affirm to be no true Church; ſo not the Spouſe of Chriſt, but the Mother of Harlots, and all Abominations of the Earth) and becauſe the *Papiſts* ſay, *Their Councils are Infallible*, (whom we know do miſerably thwart and contradict one another) and becauſe they ſay, *The Judgment of the* Pope *that's Infallible* (though he ſpeak never ſo much beſides the Matter) And now, becauſe the *Quakers* ſay, *The Spirit of the Lord, that is infallible* (which teaches to deny all Ungodlineſs and Worldly Luſts, and is alwayes at Unity with its bleſſed ſelf, and is the *Chriſtians* Oracle for Advice in all Concerns) will there admit of no diſtinction between theſe? Certainly they

|| *It is not at preſent laid upon me to diſcover all the Errors of* Popery, *therefore I ſhall ſay no more, then what is pertinent to my preſent Matter: But that the* Papiſts *are far from* Infallibility (*notwithſtanding they pretend highly thereto*) *their Difference in Doctrines* (*to which* Bellarmine *himſelf hath confeſt*) *with the Diſagreement of their* Popes (*one pulling down what another had ſet up*) *and the Diſſention of their* Councils (*particularly about the* Popes Supremacy, *their* Prieſts Marriages, *and* Worſhipping of Images; *wherein one Synod hath decreed what another hath diſſannulled*) *their own Writings witneſs againſt them*; *which thoſe that have read*

they want Reaſon as well as Faith, who cannot judge how theſe may be diſtinguiſhed: They place *Infallibility* in *Perſons*, we in the *Holy Spirit* and its *Teachings*.

read any thing of Papal *Story, cannot but have a Knowledge of.*

But further to clear the Matter, and wipe off this Scandal, of the *Quakers* being counted *Concealed Papiſts* (I think) *George Whitehead* and *William Penn*, their Declarations before the Parliament, at their Seſſions, held in the firſt Moneth, *Anno* 1678. together with the *Teſt* (containing ſeveral Articles, ſhewing the Doctrinal Differences between the *Quakers* and the *Roman-Catholicks*) which was ſubſcribed to by ſeveral Hands of ſuch as are well known in this City, and then given in to a Committee of Parliament, requiring the ſame; and the Caſe was afterwards moved in the Houſe: ſo that, as I ſaid before, (I think) ſure the Knowledge of this publick Diſcrimination, may very well ſerve any that are but willing to be undeceived, both to rectifie their Miſtakes concerning the People called *Quakers*, and to give them ſatisfaction: For I muſt confeſs, it went far with me, in my own ſerious Thoughts about them, although then I was far from them; yet I could not but conclude, there was a Hand of Providence had wrought wonderfully for them, in giving them an Opportunity of clearing both themſelves and their Principle of that unjuſt Cenſure, which had ſo long lain upon them.

But to conclude this Point: Though I have heard it ſaid, *The* Quakers *hold Themſelves Infallible*; I ſee now it is not ſo: they hold not themſelves Infallible, as they are Men; but only as they are guided by the infallible Spirit, namely, the Spirit of the Lord, a Meaſure of which he hath placed in all men; and this never failed any, who were led by the ſame: yet whatever can be ſaid to evince the Truth of the *Quakers* Principle, whereby the Innocent may be vindicated; 'tis no wonder to have their Sayings wrong reported, and their Sence quite perverte.

And now my former acquaintance, to whom I present this small Treatise; will you not yield your selves Mistaken in the Reports you have received? I freely acknowledge to you, for my part I am willing so to do, and that with Shame taken to my self herein, my Lot having been cast so near this Land of *Goshen*, that it may well be wondred at, why I did not discern my Mistakes long ere this time: Now though it cannot be so said of you, that the Light has shone so clear about you, yet know this every one of you, the Light hath shined in you, and that (I am sure) as it is heeded, will make manifest to you, how falsly the People called *Quakers* have been accused: They have been looked upon (like the Apostles in days past) as Setters forth of *strange Gods*; they have been counted as *unknown*, and yet *well known*, they have been reckoned as *Deceivers*, and yet *true*: for Truth don't use to suffer under its own Name; but when men can fasten the name of *Heresie* upon its Principle, then they think they have Pretence enough to punish its Proselytes; and so it is with these, as it was with the *Christians* of old; their Adversaries put Bear-Skins upon them, and then set Dogs to bait them. There were such, 'tis known, that were counted the Filth of the World, and as the Off-scouring of all things, who wandred about in Sheep-skins and Goat-skins, being destitute, afflicted, tormented, of whom the World was not worthy: And what if I shall say, such there are now? yet are they Slighted, Contemned, Derided, Reproached, Reviled, Defamed, Slandered, Traduced, Malign'd, Vilified and set at nought, as if the worst term that could be given them, were even good enough: One while, they are branded for *Illiterate Novices*; another while, counted so profoundly Learned, that they must needs be *Jesuits*: though that Order can boast of Antiquity, whilst these are looked upon as a Novelty; yet are they found in the same ancient Faith with Righteous *Abel* in the beginning: But 'tis no new thing for Truth to be called an *Upstart*, and then prosecuted under the Name of *Novillism*.

Thus,

Thus, having ſhewn in ſeveral Particulars how groſly people have abuſed the *Principle* of the *Quakers*, I ſhould nextly come to ſpeak concerning their Practices, to ſee if they find any more Favour; but remembring my Promiſe was, not only to rectifie Peoples Miſtakes concerning, but to inform them in the Principle of True Religion (for the Principle of Truth is but One) I ſhall therefore, according to the Manifeſtation of the Spirit given unto me, endeavour to ſignifie, *What this Principle is, From whom it comes,* and *Whereto it leads.*

PART II

PART II.

Concerning the Principle of Truth,

What it is, From Whom it comes, and Whereto it leads.

§. 1. IT is a Principle of Divine Light and Life, of Christ Jesus, placed in the Conscience, which opens the Understanding, enlightens the Eye of the Mind, discovers Sin to the Soul, reproves for it, and makes it appear exceeding sinful; quickens such as accept and believe in it, though they were dead in Trespasses and Sins, makes them alive to God, and bringeth up into Conformity to the Image of his Son Christ Jesus, that he may be the First-born among many Brethren.

That this Description accords with Apostolical Doctrine, see *Ephes.* 5. 23. *All things that are reproved, are made manifest by the Light; for whatsoever doth make manifest, is Light.* Therefore saith Christ, *John* 3. 20, 21. *Every one that doth Evil, hateth the Light, neither cometh to the Light, lest his Deeds should be reproved: But he that doth Truth, cometh to the Light, that his Deeds may be made manifest that they are wrought in God.* Ephes. 2. 4, 5, 6. *But God, who is rich in Mercy, for his great Love, wherewith he loved us when we were dead in Sins, hath quick-*

quickened us together with Christ, &c. Rom. 8. 29. *For whom he did fore-know, he also did predestinate to be conformed to the Image of his Son, that he might be the First-born among many Brethren.*

Thus in general have I briefly described the *Christian-Principle*; but that I may make it further intelligible unto you, I feel it upon me to write more particularly, that so when you shall read it by a familiar Demonstration, you may the sooner be prevail'd upon to yield to its Operation.

§. II. In the first place, This Principle, of which I am now writing, 'tis *the Grace of God that brings Salvation, and hath appeared to all men, teaching us, that denying Ungodliness and Worldly Lusts we should live Soberly, Righteously, and Godlily in this Present World*, as saith the Apostle, *Tit.* 2. 11, 12. *Even that Word of his Grace, which is able to build us up, and to give us an Inheritance, among all those that are Sanctified, through Faith which is in Christ Jesus*, see *Acts* 2. 8. *By which Grace we are Called, Justified and Saved.* That is, If we believe in the same, if we receive it, and continue therein, grounded and settled, and be not moved away from the Hope of our Calling, nor from the Hope of the Gospel, which we have heard, and which was preached to every Creature which is under Heaven, according as it is written, *Col.* 1. 23. But if we turn this Grace into Wantonness, and so receive it in vain; then indeed it will not save us: However, this Grace of God, in it self is able and sufficient to save all, to whom it appears, and all that believe in it, and are led by it are preserved; because it was by this Grace of God, that his Son Christ Jesus should taste Death for every man: For there is no difference between the *Jew* and *Greek*, but the same Lord over all, is Rich unto all that call upon him: *For the Lord is Gracious and full of Compassion, slow to Anger, and of great Kindness: The Lord is good to all, and his tender Mercies are over all his Works*, as you may read, *Heb.* 2. 9. *Rom.* 10. 12. *Psal.* 145. 8, 9. All which are clear proofs, that the Grace of God is both Free and Universal; Gal. 1. 15. Rom. 3. 24. Ephes. 2. 8.

which

which Grace of God is elſe where called the Light of Jeſus, he being that Gift of Grace, *given by God to enlighten the Children of Men*, as 'tis written of him. Joh. 1. 9. *He is that true Light, who lighteth every man that cometh into the World.* And this is he whom the Father promiſed by the Mouth of his Prophet, ſaying, *I will give thee for a Covenant of the People, for a Light of the Gentiles*, Iſa. 42. 6. The ſame is again ſpoken of, Chap. 49. 6. *It is a light thing that thou ſhouldſt be my Servant to raiſe up the Tribes of* Jacob, *and to reſtore the Preſerved of* Iſrael; *I will alſo give thee for a Covenant to the* Gentiles, *that thou may'ſt be my Salvation to the Ends of the Earth.* And the Prophet *Iſaiah*, ſpeaking to the Church, Chap. 60. 20. ſaith thus, *The Lord ſhall be thine Everlaſting Light.* To which the Prophet *David* brings in his Experience, *The Lord is my Light and my Salvation*, ſaith he, *Pſal.* 27. 1. This is indeed the mighty Saviour, he upon whom the Father hath laid help, and who is able to ſave unto the uttermoſt, all that come unto God by him, whoſe appearance is Light, whereby he Diſcovers and Reproves Sin in men; ſee therefore that none reject him.

Rev. 3. 7. For this is he, who hath the Key of *David*, that openeth the Underſtandings of his People, by which they underſtand the Scriptures when they read them.

This is he, who hath diſcovered himſelf to be God manifeſt in the Fleſh; and alſo doth manifeſt himſelf in our Mortal Fleſh, in which we dwell.

This is he, who when he was on Earth, yielded both Active and Paſſive Obedience to his heavenly Father, in Life, Doctrine and Death; which I firmly do believe, was a Sacrifice acceptable unto God for the Sins of Men; by believing in whom, and yielding Obedience to him, Pardon and Remiſſion of Sins comes to be known; and ſo the Creature finds Acceptance with the Father through the Son.

This is he, who juſtifies by Faith in his own Name.

This is he which imputes his own Righteouſneſs to the Children of men (without whoſe applicatory act and gift of Grace, in

in imputing his own Righteouſneſs unto us all creaturely actings are but in vain.)

This is he that hath laid down his Life for us, and took it upon again; for ſaith he, *I have Power ſo to do*, John 10. 18. And by the ſame Power that raiſed his own Body out of the Grave, doth and will he raiſe up the Souls and Bodies of Believers to glorifie his great Name.

For this is he that Acquits his People of all Sin, old as well as new, taking away and cleanſing them from the Sins of their firſt and fallen Natures, as well as pardoning (upon Repentance) thoſe Sins which ſome have at unawares or through weakneſs fallen into, after they have received the Knowledge of the Truth: For he who is called the Light of the World, *John* 8. 12. *John* 1. 9. the ſame is called the Lamb of God, that taketh away the Sins of the World, verſ. 29. And therefore was his Name called Jeſus (a Saviour) for it was ſaid he ſhould ſave his People from their Sins, *Mat.* 1. 21.

This is he, who baptizeth his People with the Water of Life and Regeneration, and ſealeth up his love to their Souls, by giving them his Fleſh to eat, which is the true Bread that cometh down from Heaven.

This is he that gives true freedom of will to his People, whereby they can cheerfully ſerve him, and keep the Word of his patience, though in much Affliction; and he hath promiſed to keep ſuch in the hour of Temptation, *Rev.* 3. 10.

This is the Lord our Righteouſneſs, and he of whom our Righteouſneſs is, * as ſaith the Prophet, which while we abide in him, we have a ſure ſtanding: But if any go out from him, who is a God at hand, and whoſe Salvation is near to be reveald in all that wait for him; then 'tis no wonder if they fail of the Riches of that Grace which is treaſured up in him.

* Jer. 23. 6. Iſa. 54. 17. & 56. 1. 25. 9.

This is he whoſe Works and Wayes are all Perfect, and in him we are made compleat; that is as we are guided by his Spirit, which he gives to lead the Saints into all Truth, according to his promiſe, *John* 16. 13, 14. *Howbeit, when the Spirit of Truth is come, he will lead you into all Truth; for he ſhall take of*

mine and ſhall ſhew it unto you, ſaith Chriſt; and this his Spirit by which his People are led, is an Infallible Spirit: *Now if any man have not the Spirit of Chriſt* (which is Infallible) *he is none of his*, ſaith the Apoſtle, *Rom.* 8. 9. And now if any man have and profeſs to be led by this Spirit of Chriſt, he is made a Scoff even by the very Profeſſors of this Age.

Thus I have again touch'd upon the former Particulars, wherein I undertook to Vindicate Truth and its Followers, in all which Chriſt (the Light and Life of Men) is all in all unto his People: For *Chriſtianity* doth not conſiſt in the belief of ſo many Doctrines, Articles and Principles (as ſome ſuppoſe) but in conformity unto that one Eternal Principle, to wit, the Light of Chriſt manifeſt in the Conſcience, and yet leads into a heavenly Order, both in Doctrine, Principle and Converſation, according to the diverſity of its Gifts, whereby man comes not to be at liberty in his own Will, but bound again to God, which is the true ſignification of the word *Religion*: And this Light of the unerring Spirit (by which the Lord leads his People in the Way Everlaſting) it ſhineth within, (mark) *It ſhineth in the Darkneſs, though the Darkneſs comprehend it not*, as ſaith the Apoſtle, *John* 1. 5. It ſhines in the dark Heart of man, though man in his dark ſtate cannot diſcern what it is, yet is this that ſure Word of Prophecy, whereunto we do well to take heed, as unto a Light that ſhineth in a dark place, untill the Day dawn, and the Day-Star ariſe in our Hearts, according to that, 2 *Pet.* 1. 19. which is as much as if the Apoſtle had ſaid, This is commendable that you give diligent heed to the leaſt meaſure of this Light, or Grace of God, which he hath diſpenced to you, till he ſhall ſee fit to beſtow a greater meaſure upon you. For 'tis ſtill but one thing that I am deſcribing, although rendred by divers Names, inaſmuch as the ſure Word of Prophecy, and the Day-Star here ſpoken of, differ only in Degrees, not in Nature and Kind; both which Expreſſions denote to us, that one gift of Light and Grace through Chriſt Jeſus freely beſtowed on all men, and according to the improvement that they make of their Meaſures, ſo an increaſe thereof is adminiſtred to them: It was by this Light that *Job* walked through *John* 1. 4.

Darkneſs,

Darkneſs, *Job* 29. 8. And it is by this Light that we come to ſee our Darkneſs; but 'tis not that we ſhould abide in Darkneſs, but walk through it, and come out of it by following the Light of Chriſt, that in his Light we may ſee more Light, and ſo come to receive the Light of Life, as 'tis written, *John* 8. 12. *Then ſpake Jeſus unto them, ſaying, I am the Light of the World, he that followeth me ſhall not walk in Darkneſs, but ſhall have the Light of Life.* And praiſed be the Lord, there is a Remnant who have experienced it, and can ſay with the Apoſtle, this thing is true in them (viz.) *The Darkneſs is paſt, and the true Light now ſhineth,* 1 John 2. 8. Which Light is a Light of the Spirit of the Lord dwelling in his People; and therefore whatever the World may think concerning them, 'tis no preſumption in them to own they are made Poſſeſſors of the ſame: For ſaith the Apoſtle to the *Corinthians, Know ye not that ye are the Temples of God, and that the Spirit of God dwelleth in you; For ye are the Temples of the living God; as God hath ſaid, I will dwell in them, and walk in them,* 1 Cor. 3. 16. 2 Cor. 6. 16. Now ſince God himſelf is ſaid in Scripture to dwell and walk in his People; why ſhould it be thought Arrogant for them to ſay, Chriſt in them is the hope of their Glory, according to that of the Apoſtle, *Col.* 1. 27. *To whom God would make known what is the Riches of the Glory of this Myſtery among the* Gentiles, *Chriſt in you the hope of Glory.* And let me tell you, this was the Judgment of Dr. *Langly*, which I my ſelf heard from him, in a Sermon preach't upon that Text, (viz.) *That the great Goſpel Treaſure is the Lord Jeſus Chriſt, and the glory of that Treaſure is Chriſt in us.* This was his Obſervation, and this I think is Confeſſion clear enough to the Truth of our Aſſertion (viz.) That in being guided by the Light (which is the Spirit of Chriſt) within us; hereby a ſure Hope of Eternal Glory is given

Theſe Inſtances I bring in to ſhew how thoſe that ſpeak againſt the *Quakers* Principle, (which is Chriſt manifeſt within) are forced many times (by the Power of the ſame Principle in themſelves) in plain words to confeſs to the ſame.

to us: However we do not conclude Christ in our selves only, but we say a measure of his Light (in order to shew the way of Life) every man is, or hath been enlightned with; Nor yet do we include him in the fleshly Temples of Men and Womens Hearts, so as to exclude him from being any where else, but as we know his Presence fills Heaven and Earth, so we believe, that notwithstanding his appearance in our Hearts, he is continually at the Right *Hand of God*, at the Right Hand of the Majesty on High, ever Living to make Intercession for us, and by his Spirit we feel the Signification thereof within us.

For this Grace of God, which is the Light of Jesus, 'tis a measure of the Divine Spirit; and a Manifestation of it is given to every man to profit withal; see 1 *Cor.* 12.7. Yea, this Universal Principle, which I am describing, it is a Measure of the quickening Spirit, even of that Spirit which raised up Jesus from the Dead; by the Indwelling of which in us, we come to be renewed in the Spirit of our Minds, and to have our Mortal Bodies quickned, so as to capacitate us to serve the Lord with our Spirits, and with our Bodies, which are his.

Now if any shall think I have raised this Principle too high, let them read *Rom.* 8.11. and they will find the Apostle speaking expressly, *If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your Mortal Bodies, by his Spirit that dwelleth in you.* Therefore (as I said before) 'tis no Arrogancy for the People of God to own, that they have the Spirit of God dwelling in them; for 'tis not the Light of Nature, nor the Dictates of a Natural Conscience; but a Spiritual Divine Principle, by which Men and Women are raised from the Death of Sin, to serve God in Newness of Life, and Obedience of Conversation.

No *Reader*, let me tell thee, Nothing Natural will, or can, reach so far, Nature cannot change Nature; it must be a higher Power, that can cause to put off concerning the former Conversation, the Old Man, which is Corrupt, according to Deceitful Lusts, by renewing the Spirit of the Mind, so as to cause us to put on the New Man, Christ Jesus, which after God is created in Righteousness and true Holiness; and so Old Things are

are made to paſs away; behold, all things are become New: Lo here is a New Creature, as there is a putting off the Old Man with his Deeds, there is a paſſing away of the firſt Heavens and the firſt Earth; and then behold, New Heavens and a New Earth, wherein dwelleth Righteouſneſs, as there is a coming to this Law of the Spirit of Life in Chriſt Jeſus (which Law is inward, written in the Heart, and Engraven on the Inward Parts) there is a ſetting Free from the Law of Sin and Death: And ſo we come to know a *Blotting out of the Law of Commandments contained in Ordinances, which was againſt us, and contrary to us, our Lord having taken them and nailed them to his Croſs.* Col. 2. 14. Rom. 8. 16.

And thus, *He that believeth* (in the Croſs of Chriſt, which is the Power of God unto Salvation) *hath a Witneſs in himſelf, the Spirit it ſelf beareth them Witneſs that they are the Children of God*, according to that in 1 *John* 5. 10. *Rom.* 8. 16. And as they continue in the Faith they come to be ſealed with the holy Spirit of Promiſe, and to ſet to their Seals that God is True: For Faithful is he that hath promiſed, who alſo will do it; he hath promiſed to redeem us from all Iniquity, wherefore let us hope in his Word, *and not grieve his holy Spirit, whereby we are ſealed unto the Day of our compleat Redemption*, according to the Apoſtle's Advice, *Epheſ.* 4. 30. O! let us take heed that we do not vex and quench the Spirit of Chriſt within us, that ſo we be not of thoſe (complained of by *Nehemiah*) *To whom the Lord gave his good Spirit, but they rebelled againſt it* (And what then?) *ſo he became their Enemy and fought againſt them.* Theſe were ſuch of whom *Job* ſpeaks, Chap. 24. 13. ſaying, *They are of thoſe that rebel againſt the Light* (the Light and Spirit here ſpoken of, being one in Being, and not divided, but diſtinguiſhed only in degrees of Diſcoveries;) for this Spirit is a Spirit of Wiſdom and Revelation in the Knowledge of Jeſus Chriſt, *which openeth and enlighteneth the Eye of the Underſtanding, and giveth to know what is the Hope of the Calling of Chriſt Jeſus, and what is the Riches of the Glory of his Inheritance in the Saints*, according to the Apoſtle's Prayer to God for the *Epheſians*, Chap. 1. 17, 18. And this was it that Chriſt promiſed, when

he

he was about to leave his Diſciples (as to his Perſonal preſence amongſt them) at which their Hearts began to be ſorrowful, he therefore tells them, to comfort them, *he that dwelleth with you ſhall be in you*, John 14. 17. Thereby he meant himſelf, (who then was preſent with, but paſſing from them in the Fleſh) *would come again unto them, and abide forever with them, in the Spirit: For the Lord is that Spirit*, ſaith the Apoſtle, 2 *Cor.* 3. 17. Wherefore he bids them *Examine themſelves whether they be in the Faith; Prove your own ſelves*, ſaith he, *know you not your own ſelves, how that Chriſt is in you, Except you be Reprobates*, 2 Cor. 13. 5. And hereby know we that we are not in a Reprobate ſtate, becauſe we witneſs the Spirit of Chriſt dwelling in us. For this Principle of which I write, 'tis the Unction which we have received from the holy One, whereby we know all things: that is, this doth inſtruct us in all things that are neceſſary to be known by us. For 'tis that ſpiritual anointing that the Apoſtle *John* ſpeaks of, which thoſe who have received it (and in whom it abides) need not that any man teach them, but as the ſame anointing teacheth them all things, *and is Truth and is no Lye, even as it hath taught them, they ſhould abide in him*, 1 John 2. 14. that is, in Chriſt Jeſus, from whom this anointing doth come: Now whoſo is taught by this Anointing the ſame is taught by God, as it is written in the Prophets, *And they ſhall be all taught of God. Every man therefore that hath heard and hath learned of the Father cometh unto me*, ſaith Chriſt, *John* 6. 45. For this was the Promiſe of the Father, even the *new* Covenant which he made with the Houſe of *Iſrael*, *After thoſe Dayes*, ſaith the Lord, *I will put my Laws into their Minds and write them in their Hearts; and I will be to them a God, and they ſhall be to me a People: And they ſhall not teach every man his Neighbour, and every man his Brother, ſaying, Know the Lord, for they ſhall all know me from the leaſt to the greateſt*, *Jer.* 31. 33, 34. This being the Tenure of the New Covenant, *That all the Children of the Lord ſhall be taught of the Lord, and in Righteouſneſs ſhall they be eſtabliſhed*, Iſa. 54. 13, 14. Which implies, that God will teach them ſo effectually by his Free Spirit, that they ſhall not ſtand in need of any other Prophet.

rophet. But here I muſt obviate an Objection, before I can proceed.

Poſſibly ſome may ask me, *Why then do thoſe People that thou art now gone amongſt, keep up their Publick Meetings to Preach and to Teach People the Way of Salvation? What need is there of their Teaching, if every one hath a Teacher in them, able to Inſtruct them in the Way to the Kingdom?*

To whom I *Anſwer: Firſt*, Though I did ſay as much, as that every one hath a Divine Teacher in them, yet I did not ſay, that every one knows this Teacher in them: For this hath been the Miſery of many Ages of the World, People have gone out after the many *Lo here's* and *Lo there's* to find Chriſt without them, in the mean time neglecting his Appearance within them, even as was foretold by Chriſt himſelf, when he was on Earth in the days of his Fleſh, *In the Laſt Dayes*, ſaith he, *they ſhall ſay, Lo here is Chriſt, and Lo he is there, but go ye not out after them, nor follow them; behold, I have told you before*, Mat. 24.25. Luke 17.28. And now ſince we upon whom the Ends of the World are come, have ſeen it ſo come to paſs, that People are gone from this Gift of God in themſelves, to the many outward Obſervations of Dayes, Times, and Superſtitious Cuſtoms, thinking to find Chriſt in them, whilſt they ſhut their Eyes against his Light, which ſhineth in their Conſciences to guide their Feet in the Path of Peace: Is it not high time for his faithful Watchmen, who ſee the danger of ſuch a ſtate, to Cry aloud unto the People that they may take Warning before it be too late; and therefore do they lift up their Voice like a Trumpet, to ſound a Retreat to the Inhabitants of the Earth, who are without the Spiritual City of Refuge, that they may return in time, and lay hold of the Horns of the heavenly Altar, and get into the Habitation or Tower of ſafety, before the Enemy of their Souls take the ſtrong hold of their Hearts, and fortifie himſelf againſt them, and keep them without the Gates, till the Avenger of Blood (who once would have had Mercy on them) purſue and overtake them, and ſo they be deſtroyed: Therefore, right-glad are the Hearts of many that ever they

heard

heard this joyful Sound [RETIRE TO THE INWARD GRACE] thereby ſignifying to them where Help is to be had, who were ſeeking Salvation from the Hills and from the Mountains, yet laboured but in vain, but in returning and in Reſt they have found themſelves ſaved, according to the Word of the Lord by the Prophet *Iſaiah* 30. 15.

Secondly, Although I did ſay, That all the Children of the Lord are taught of the Lord, yet I did not ſay, that all are his Children; for 'tis they, and they only, *who are led by the Spirit of God that are the Sons of God.* Rom. 8. 14. For though the Lord hath given his Spirit; yea, his Son to be a Leader and a Commander to the People, yet many there are who do not follow his Guidance, ſaying in their Hearts (what the *Jews* ſpake with their Mouthes) *We will not have this Man to reign over us.* Now is there not need that ſome ſhould ſeek to convince ſuch of the Evil of their Ways, and the Error of their Doings (who inſtead of walking in the Straight and Narrow Way of Righteouſneſs, which leads to Everlaſting Life, are going on in the Broad Way of Sin and Wickedneſs, which leads down to the Chambers of Death) that ſo they may be perſwaded to leave off the Weapons of their Rebellion, where-with they fight againſt God, and wound their own Souls; and ſubmit themſelves unto his Ambaſſador of Peace, the Spirit of his Son in their Conſciences, that true Balm of *Giliead*, with which they may be healed.

Thirdly, That I may be rightly underſtood, let me acquaint my Reader; neither do I aſſert, that thoſe who are ſet out as Travellers in *Sions* Road, are at once ſo perfectly inſtructed in all the Paths thereof, that they need not to inquire of thoſe that are gone before, which is the way thither, whoſe experiences may be to them of uſe, for eſcaping the Snares which the ſubtil Fowler layeth to catch Souls in, both on the Right hand and on the Left, that ſo they may walk right forward with their Faces *Sion*-ward, untill they ſhall come to ſit down in Heavenly places in Chriſt Jeſus our Lord.

Laſtly, Nor is it altogether uſeleſs, for thoſe that are eſtabliſhed in the Truth, to hear the things thereof declared, notwithſtanding

withstanding they knew the same before, yet may it be to the stirring up of their pure minds by way of remembrance, of the dealings of the Lord with themselves in dayes that are past; and for the comforting and refreshing of their Spirits, to feel how the Work of the Lord prospers in others of his People, and for the clearing and making glad their Hearts, to hear how Truth prevails and gets Ground in the Earth. This therefore is the end of all Declarations amongst us (viz.) that the ignorant may be Instructed, that Gain-sayers may be Convinced, that the Weak may be Confirmed, and that the Strong may be Consolated; Therefore do our Ministers labour in the Word and Doctrine, to Convert Sinners to Christ Jesus, (the Gift of God) and to build up Saints in their most holy Faith, and to Edifie one another in Love.

Thus much in Answer to the Objection; so I return to the point in Hand, which is further to demonstrate (as the Lord shall inable me) what this *Principle* is, that is Preacht up amongst us.

'Tis that divine Principle of Life which brings the Glad-Tidings of Salvation near unto all, by which they may be put into a capacity of receiving the Grace of God in the Gifts thereof, which he hath purposed in the appearance of the Son of his Love, to bestow upon as many as shall believe: This being the Everlasting Gospel that *Paul* gloried in; *I am not ashamed of the Gospel,* (saith he) *for it is the Power of God unto Salvation, to every one that believeth,* Rom. 1. 16. Yea, it is that Word of Reconciliation, which God hath committed to such as himself hath called, to make them Ambassadors for his Son Christ Jesus, by the Ministry of which, they turn People from Darkness to Light, and from the Power of Satan unto God, that they may receive Forgiveness of Sins, and Inheritance among them that are Sanctified, through Faith that is in Christ Jesus; see *Acts* 26. 18. Thus these profit their Hearers; and so do not only Pray, but also prevail with Sinners to turn unto the Lord, that he may be a Father to them, and they his Sons and Daughters.

And this Word that reconcileth, is not afar off; 'tis not in Heaven, that any should say, Who shall go up for us, and bring

|| *So then the* Indians *and* Americans *shall not periſh for want of the Bible, which we have here in* England.

it down to us, that we may hear it and do it? || neither is it beyond the Sea, that any ſhould ſay, Who ſhall go over the Sea for us, and fetch it to us thence? but the Word is very nigh unto thee, in thy Mouth and in thy Heart, that thou may'ſt hear it and do it; as was teſtified by *Moſes*, a Man of God, *Deut.* 30. 12, 13. and alſo by *Paul*, an Apoſtle of Jeſus Chriſt, *Rom.* 10. 6, 7, 8. This now is the Word of Faith, which is again preach't by thoſe whom the World in ſcorn call *Quakers*: And though ſuch preaching be accounted fooliſh by the learned Rabbies of our Age: yet let them know, 'tis by the Fooliſhneſs of Preaching that God is pleaſed to ſave them that believe, as 'tis written, *1 Cor.* 1.21. So notwithſtanding theſe uſe not enticing words which Man's Wiſdom teacheth, yet do they preach in the Evidence and Demonſtration of the Spirit, and in a way of Power, whereby they are known to be of God (as were the Apoſtles, ſee *1 Cor.* 2. 1, 4.) And the Tendency of their Miniſtry is to direct people to the Teaching of Chriſt, the one Prophet, promiſed to *Iſrael*, *Deut.* 18. 18. which Promiſe the Apoſtle repeateth *Acts* 3. 22. ſaying, *And it ſhall come to paſs, that every Soul that will not hear this Prophet, ſhall be deſtroyed from amongſt the people*, Verſ. 23. Thus do they commend themſelves to every man's Conſcience in the ſight of God, by turning them to the Light of Jeſus (the Power of God manifeſt within) which, as 'tis yielded to and obeyed, maketh free from Sin; which ſtill is that one thing that I am writing concerning (viz.) A Principle of Divine Light and Life in Chriſt Jeſus, according to the Apoſtle's record, *John* 1. 4. *In him was Life, and the Life was the Light of Men:* And this Light, I ſay, (however it may be called) 'tis the ſhining of the Son of Righteouſneſs in men's Conſciences: 'Tis not Conſcience, which ſome have deſcribed to be a reflect Act of the mind (whereby men view their paſt Actions) the which accuſes them for what they have done ill, and approveth of what they have done well: Though this be more then ſome there are will allow in this matter;

ter; yet is this too ſhort to expreſs its noble Nature: For this Principle doth as well ſhew men the Sin of their future Evil Purpoſes and Intentions, as ſet before them the Iniquity of their former Actions: Therefore I ſay, 'tis not Conſcience, for that is but a created Faculty; But that of God placed in the Conſcience, hath its being from all Eternity: *For he that ſhewth unto man his Thoughts, is the ſame that Formed the Mountains & Created the Winds, whoſe Name is the Lord of Hoſts*, as ſaith the Prophet *Amos*, Chap. 4. 13. And this is he who is without beginning of Dayes, or end of Life: The *Alpha* and the *Omega*; the Firſt and the Laſt; the beginning of the Creation of God; the Image of the Inviſible God; the firſt Born of every Creature; the faithful Witneſs, and the firſt begotten of the Dead; and the Prince of the Kings of the Earth. This is he who is the Reſurrection and the Life, in all that do believe in his Light; as 'tis Recorded concerning him, *Heb.* 7. 3. *Rev.* 1. 11. *Col.* 1. 15. *Rev.* 1. 5. *John* 11. 25. *Therefore whilſt ye have the Light, believe in the Light*, (ſaith Chriſt) *that ye may become Children of the Light*, John 12. 36.

And this Light is elſewhere called the Seed, even that Incorruptible Seed, by which we are begotten to God, and Born again by his Eternal Word, which liveth and abideth forever; ſee 1 *Pet.* 1. 23. This is the promiſed Seed; yea, that Seed of the Woman ſpoken of, *Gen.* 3. 15. where the Lord ſaid to the Serpent, *I will put Enmity between thee and the Woman, and between thy Seed and her Seed; it ſhall bruiſe thy Head, and thou ſhalt bruiſe his Heel.* This is the Seed of the Kingdom of Heaven; for Heaven's Kingdom is within, (as Chriſt ſaid, *Luke* 17. 20.) Wherefore this Seed is ſown in the Hearts of the Children of men; as was ſet forth by the Parable of the ſower, *Mat.* 13. and the beginning; He ſpake many things to them in Parables; *Behold a ſower went forth to Sow, and when he ſowed, ſome Seed fell by the Way-ſide*, &c. *ſome fell among Stoney places*, &c. *and ſome fell among Thorns*, Verſe 18, 19. *Hear ye therefore the Parable of the Sower*, ſaith Chriſt; *When any one heareth the Word of the Kingdom, and underſtandeth it not, then cometh the wicked One, and catcheth away that which was ſown in his Heart*; *This*

is he that received Seed by the Way-side, &c. And in the 31, 32. Verſes, Chriſt ſaith, *The Kingdom of Heaven is like to a Grain of Muſtard-Seed, which a man took and ſowed in his Field; which indeed is the leaſt of all Seeds; but when 'tis grown, 'tis the greateſt among Herbs*, &c. 'Tis truly ſo indeed; The Seed (or Grace) of God, is ſmall in its firſt appearance (even as the Morning Light) but as it is given heed to, and obeyed, it will encreaſe in Brightneſs, till it ſhine in the Soul; like the Sun in the Firmament at its Noon-day height: But if People will deſpiſe the Day of ſmall things, and will not believe in this low Appearance of the Light of Jeſus in their Hearts; which though it diſcover to them their Sins, and reproves for them; yet becauſe its Reproofs are ſoft and mild, and its Voice ſmall and ſtill, they out-clamour the ſound thereof in their Conſciences, whereby they reject the Son of God (in Spirit) as the *Jews* did (in Fleſh) becauſe he came to them in ſo mean a manner, they would not have him to be their Saviour: Will it not be juſt for Chriſt to ſay to theſe, as he did to them, *John* 8. 24. *If ye believe not that I am he, ye ſhall dye in your Sins; and then whither I go ye cannot come.* For the Lord hath ſaid, *his Spirit ſhall not alwayes ſtrive with man*, Gen. 6. 3. He is a gracious and long-ſuffering God; but though he be Forbearing, yet he will not alwayes bear, though his Spirit doth ſtrive with ſome for a long ſeaſon; yet if they continue to reſiſt the ſame, the time will come when it will ceaſe ſtriving with them, and then Wo will be unto them, but right bleſſed are they that are prevailed upon by the ſtrivings of the good Spirit of the Lord (in the Day of their Viſitation) to know and mind the things that concern their everlaſting Peace, before they are hid from their Eyes: But if People will ſhut their Eyes againſt the Light, how juſt is it for the Lord to withdraw its ſhinings from them, and to cauſe Darkneſs to overtake them. Wherefore hear ye, and give Ear, be not Proud, for the Lord hath ſpoken; give Glory to the Lord, before he cauſe Darkneſs, and before your Feet ſtumble upon the dark Mountains; and while you look for Light he turn it into the ſhadow of Death, and make it groſs Darkneſs,

neſs, according to the adviſe of the Prophet *Jeremiah*, Chap. 13. 15, 16.

For though a meaſure of this Divine Light, is, or hath been in every Man in order to ſave them, yet it will not alwayes abide with them (I mean as to its ſaving Efficacy) it will continue no longer then during the Day of their Viſitation: Therefore ſaith Chriſt, *Yet a little while is the Light with you; walk while ye have the Light, leſt Darkneſs come upon you,* John 12. 35. *Again, he limitteth a certain Day, ſaying, in* David, *to Day, after ſo long a time, as it is ſaid, to Day if ye will hear his Voice harden not your Hearts,* Heb. 4. 7. True indeed, there is a Day wherein People may know the things that concern their Souls everlaſting Peace: But if they Sin out this Day, afterwards thoſe things will be hid from their Eyes, as Chriſt ſaid, when he came near the City *Jeruſalem*, he beheld it, and wept over it, ſaying, *If thou hadſt known at leaſt in this thy day, the things which belong to thy Peace; but now they are hid from thine Eyes,* Luke 19. 41, 42. Be it known to you (my Friends and Aquaintance, to whom I write) Man cannot be his own Saviour, if he will not be ſaved in the day of the Lords Power, he muſt Periſh forever. And this is the day of the Lords making bare his ſaving Arm, and revealing his Power, even that time wherein he lets in Light into the Soul, which not only diſcovers to man his Sin, that leads down to the Chambers of Death; but alſo ſhews him the way of Holineſs, which leads to everlaſting Life: But if men paſs this time over without any regard to the Loving-kindneſs of the Lord extended to them in this Matter, 'tis juſt with him to turn their Light into Darkneſs in them; and then, as Chriſt ſaid to ſome of old, *If the Light that is in you be Darkneſs, how great is that Darkneſs?* Mat. 6. 23. (miſtake me not) 'Tis not to be underſtood as if the Son of Righteouſneſs (which is the Fountain of Light could in it ſelf poſſibly become Darkneſs, but as to thoſe that have faſt cloſed their Eyes (or loſt the true Sight) leſt they ſhould ſee by its Illumination in their inward Man; when once their Day is over, they may be as dark as if there were no Sun in their Horrizon; and ſo they put Darkneſs for Light: Hence it is that we ſee ſo many, that have been in ſome Meaſure inlightned by

this

this inward Divine Principle, to ſee much of the Vanity of their former Practices, and ſo have for a time forſaken many of the ſame; but afterwards, having gone out from this Principle, by which they were in ſome meaſure ſaved from Polution and Sin, they have again been intangled and inſnared by the Pleaſures, Profits, Honours of this preſent World, and ſo the latter End hath been worſe with them than the Beginning: and ſo theſe having left their Habitation (like Satan, who abode not in the Truth) envy and accuſe the Faithful Servants of the Lord, which keep their dwelling in him; and like the Spies of old, *bring up an Evil Report upon the good Land*, frighting others with the Giant-like Difficulties that lie in the way to be ſurmounted; thereby inſinuating, *as if* Iſrael's *God were not able ſufficiently to ſtrengthen them againſt thoſe ſpiritual* Anakims, *great and tall, that muſt be incountered with, before the Inheritance comes to be divided:* Theſe are ſuch whom the Apoſtle *Jude*, in the 12th and 13th Verſes of his Epiſtle, calls, *Clouds without Water, carried about of Winds; Trees, whoſe Fruit withereth, twice dead, plucked up by the Roots; raging Waves of the Sea, foaming out their own Shame; wandring Stars, to whom* (at leaſt, they have cauſe to fear) *the Blackneſs of Darkneſs is reſerved forever*; unleſs they can ſpeedily find a place for Repentance, before the Decree bring forth, before the Day paſs as the Chaff, before the fierce Anger of the Lord come upon them, before the Day of the Lord's Anger come upon them; and with this I'll paſs them, being moved to write (not much to thoſe who have forſaken, but) to thoſe who have not been acquainted with the Truth.

Zeph. 2.2.

To whom I further ſay, Although there is a Time wherein the Lord waits to be gracious, in which time he often expreſſes his Willingneſs to ſave men from their Sins, and to gather them to himſelf; as Chriſt ſaid to *Jeruſalem, O* Jeruſalem, Jeruſalem! *thou that killeſt the Prophets, and ſtoneſt them that were ſent unto thee, how often would I have gathered thy Children together, even as a Hen gathereth her Chickens under her Wings, but ye would not*, Mat. 23. 37. Again, the Lord complains, *All the Day long have I ſtretched forth my Hands to a Diſobedient and Gainſaying People*, Rom. 10. 21. And thus the Lord expreſſes his Kindneſs

Kindneſs towards all men, in ſtretching forth his Arm to ſave them, even as a man ſtretches forth his Arms to ſwim, by ſending his Son unto them to knock at the Door of their Hearts, to ſee if they will open to him, that he and his Father may come in, and take up their abode with them; but if men will not accept of Salvation while the Lord extends his Arm to ſave them: If they will not take hold of his ſtrength while they may make Peace with him: If they refuſe to anſwer his gracious Call, and to entertain his Son whom he hath ſent, but keep him out till his Head be wet with the Dew, and his Locks with Drops of the Night: If People will make their Necks as an Iron Sinnew, and will not yield them to the Yoke of Chriſt, being *Stiff-necked and Uncircumciſed in Heart and Ears, always reſiſting the holy Ghoſt, and doing deſpight unto the Spirit of Grace; ſetting at naught all the Counſel of God*; rejecting it (within) againſt themſelves, and will have none of his Reproof; and continue thus to ſlight him, till their Time and Seaſon be over, giving the Lord cauſe to complain of them, that he hath ſtretched forth his hand, but no man regarded it: Will it not be juſt for him then to Laugh at their Calamity, and Mock when Fear cometh upon them? And moſt certain it is, that thoſe who deſpiſe the Reproofs of Wiſdom, and hate the Knowledge of the Holy, Diſtreſs and Anguiſh will come upon them; but whoſo hearkneth thereunto ſhall dwell in a ſafe Habitation. For Wiſdom is a Defence (Chriſt) the Wiſdom of God is a ſtrong Rock and a ſure Foundation; he is that Foundation which God hath laid in *Sion*, even the Foundation-Stone, that Tryed Stone, the Corner Stone, Elect Precious; who though he be to many a Stone of Stumbling and Rock of Offence; yet as many as believe in him ſhall never be aſhamed. *Acts* 7. 51. *Luke* 7. 30.

Read hear now what this Principle is, in which the Lord hath given a Remnant to believe.

'Tis the Grace of God: 'Tis the Light of Jeſus: 'Tis a Manifeſtation of the Spirit: 'Tis the Glad Tidings of Salvation: 'Tis the Word of Reconciliation: 'Tis the Law written in the Heart: 'Tis the Word of Faith: 'Tis the Seed of the Kingdom:

Kingdom; 'Tis that Stone which hath been rejected by many a ſooliſh Builder, but now it is become the Head of *Sion*'s Corner.

Theſe are all ſignificant Expreſſions, of that excellent Principle, which I have undertaken to treat on. But if any ſhall ſay, *They are Expreſſions of ſo different a Nature, that they know not how to reconcile them and make them one together.*

To ſuch I *Anſwer*, They might as well confeſs they cannot underſtand how the Lamb of God can be the Lyon of the Tribe of *Judah*; nor how the Shepherd of *Iſrael* can be the Biſhop of his Peoples Souls; there ſeeming ſuch a difference in theſe latter as in any of the former; yet do they all ſpeak of but one thing, although it be expreſt by divers Names: For it will admit of a manifold Deſcription, though (as I ſaid before) 'tis ſtill but one thing, if rightly underſtood in its true Notion. And thus I choſe to expreſs it, becauſe thus I have found it (*viz.*) A Principle of Divine Light and Life in Chriſt Jeſus, placed in the Conſcience, which diſcovers both Sin and Duty to us; and not only ſo, but it Reproves the one and Enables to perform the other: and this I know, that a meaſure of the ſame is placed in the Conſciences of all Mankind, by which they might ſee the right Way, were but their Minds turned thereunto. Therefore let none ſlight or undervalue this Light of Jeſus (manifeſt in their Conſciences) by calling it (as ſome have done) *A Natural, Created, Inſufficient Light; which will lead men down to utter Darkneſs.* Though ſometimes again theſe very Perſons will confeſs, *That the Light of Nature* (as they call it) *ought to be followed, as far as it will lead*; for ſay they, *though the obeying its Dictates will never bring men to Heaven; yet the diſobeying them will certainly ſink them down to Hell.* Hereby rendring the Lord cruel to his Creatures, as if he required them to follow a Guide that would certainly lead them amiſs, or leave them ſhort of the place of Reſt; and then would puniſh them for being Miſ-led, or for ſitting down when they had no Guide to ſhew them the Way to walk in; and that from a purpoſe in himſelf, to leave the greateſt part of Mankind without any other Guide to direct them in Matters of Salvation; but that *that is ſo Inſufficient, that it muſt be a Miracle if it ſhew them the*

Way

Way to Heaven, according to their common Answer, when asked, how those must be saved who have not the Scriptures amongst them (which these account the only Rule to Guide men?) *Why, we leave them to the Mercy of God* (say they) *the Lord may in an extraordinary manner bring some to Heaven, if he have any Elect amongst them; but whether any of them shall be saved or not, 'tis hard for us to determine.*

Thus they darken Counsel, by uttering words without Knowledge: They say, *The Grace of God is Free*; and yet they make it a Monopoly; so it shall not be Free to all; nor must all be sharers in it; neither will they allow the Lord himself to dispense it; nor yet to Inspire his Servants to go forth and preach it: But arrogate to themselves a kind of Sacerdotal Right, to be Dispencers of the Grace of God, and Ministers of the Gospel of Jesus Christ, because of some outward Qualifications achieved by them (as External Parts or Humane Learning) although they never were called of God to the Work of the Ministry, nor never had the Word of Reconciliation committed to them; yet would they have People come to enquire of them, the Way to the Kingdom, though they are so narrow-spirited, as to shut out the greatest number of Mankind, by absolute Predestination; not sticking to affirm, that God nor Christ never purposed Love nor Salvation to a great part of Mankind, and that the Coming and Sufferings of Christ never was intended, nor can be useful to their Justification, but must and will be effectual for their Condemnation. So being void of Universal Love themselves, they fondly imagine the Lord to be like themselves: Hence concluding, there is no Salvation to be had without the explified Knowledge of Christs coming in the Flesh, and of the Scriptures; both which we know whole Kingdoms and Empires in the World are unavoidably ignorant of; and yet few or none of these will Jeopardize their Lives to preach amongst such; notwithstanding, this was the Apostle *Paul*'s Practice to preach Christ where he had not before been named; for said he, *if I build upon another Man's Foundation, I make my Glorying void.*

But blessed be the Lord, he hath caused many Witnesses to rise up amongst us, who have given Testimony to the Truth

as it is in Jesus, and have taught others (both in our own Country, and in Nations abroad) to take heed to that sure Word of Prophecy, nigh in the Heart and in the Mouth, which is the true Grace of God, that is sufficient for us, not only (as some say) to leave men without Excuse, and so to aggravate their Condemnation; but as 'tis received and obeyed, it will lead out of Sin, into Holiness, and in the end crown with Salvation.

And thus I am brought to the next thing promised, which was, to shew whence this Principle of Grace proceedeth: I have (according to my Measure) shewn, *What it is*; now I come to shew, *From whence it comes*; to which I say:

§. III. It comes from God, (through Christ) as saith the Apostle; *God that commanded the Light to shine out of Darkness, hath shined in our Hearts, to give the Light of the Knowledge of the Glory of God in the Face of Jesus Christ*, 2 Corinth. 4. 6. 'Tis God's Gift unto us, and therefore well may we return Thanks unto him for his unspeakable Gifts: God is the Author of it, *who is Light, and in him is no Darkness at all*; for *he covereth himself with Light, as with a Garment*; and *dwelleth in that Light which is inaccessible, which no mortal Eye can approach unto*; *he is the Father of Lights*; and therefore hath he given a Measure of his own Divine Light to all Mankind, to reveal himself unto them; that so they may know substantially *What he is*, and not worship him as the *Unknown God*: and this knowledge of himself the Father is pleased to dispense to Men, in and through the Son of his Love, Christ Jesus, our Lord; *who is come a Light into the World* as himself testified, *John* 12. 46. *I am come a Light into the World* (saith Christ) *that whosoever believeth in me, should not abide in Darkness.* And therefore I believe, and am well assured, this is the one Faith, whereinto many thousands by the Lord have been gathered, *viz.* That the God of all Grace hath sent his Son into the World, a free Gift unto the World; and hath given a Measure of his Light and Spirit, to manifest and reveal him unto all men: Thus hath his universal Love and free Grace appeared. For though God made Man *pure* and *innocent*, yet Satan and disobedient Man

1 *John* 1. 5. *Psal.* 104. 1. 1 *Tim.* 6. 26. *James* 1. 17.

Man hath marred that Creation: *In the Beginning God created Man in his own Image, in the Image of God created he him,* as we read *Gen.* 1. 27. But Man ſoon defaced and ſtained this glorious Stamp, and by yielding to the Tempter, went out from his firſt Nature, and ſo his Beauty was turned into Deformity (I mean) that Beauty of his inward Man, wherein the Image of God ſtood, in which he had Communion and Fellowſhip with his Maker; through Diſobedience this was loſt, and ſo man came to be without God in the World, being alienated from that divine Life, Light, Love, Grace, Goodneſs, Wiſdom, Power, Holineſs, Virtue, Purity, Innocency, wherewith the Lord inveſted him at the firſt in perfect Beauty: but man going out from that firſt Divine Nature and Seed, in which he ſtood before Tranſgreſſion, here was his Fall and Degeneration, and ſo he came by that unexpreſſible Loſs of the Favour of God and Freedom of Will, that now the Lord being angry with him, he had no Power to do any thing to appeaſe him; the Garment of Innocency being loſt, their Fig-leaf Aprons could not hide their ſhameful Nakedneſs from the Lord; which he ſeeing, and taking notice of, compaſſionately made them Coats of Skin for their clothing; and then he drove them out of the Garden of *Eden*: So here man was put out of the Paradiſe of God for eating of the forbidden Fruit of the Tree of Knowledge, and Cherubims placed at the Eaſt End of the Garden with a Flaming Sword, which turned every way to keep the Way of the Tree of Life, as may be read in the third Chapter of *Geneſis* at large. Thus man being drove from the Preſence of the Lord, Death came over his Soul; though he lived outwardly, yet did he dye as to that Inward Principle of Divine Life and Virtue which once he enjoyed; and ſo the Threatning was fulfilled which the Lord had ſaid, *In the Day thou eateſt thereof, thou ſhalt ſurely Dye:* Here Man and Woman having tranſgreſſed the Royal Law of God, by breaking of his holy Commandment, in eating of the Tree whereof he commanded them, ſaying, *Ye ſhall not eat thereof*, by this they came to be ſeparated from him: So it was Sin that made the Separation, and it is Sin which makes the Separation: For Man and Woman in their primitive ſtate (where-

in they were created) were good, as the reſt of the Creatures of God; for 'tis written, *God ſaw every thing which he had made, and behold it was very good:* and God bleſſed Man and Woman, and they were in Favour with him, till they became ſubject to Vanity by reaſon of that falſe Hope which the Serpent ſuggeſted to them; they hoped to have been as Gods, to know Good and Evil; but by going out of God's Counſel, they became corrupted by the Evil one; and being joyn'd to the Serpentine Seed, they were alienated from God: ſo that, had not the Lord, out of his unmeaſurable Loving-kindneſs and Compaſſion, opened a Way to reſtore them, they muſt have periſhed in this Deplorable Condition.

And this Way of Reſtoration was by Chriſt, the *Light*, the *Seed*, the *Saviour*; for he, of whom God ſaid unto the Serpent, *I will put Enmity between thee and the Woman, and between thy Seed and her Seed; it ſhall bruiſe thy Head, and thou ſhalt bruiſe his Heel*; He it was who was to be the Saviour of the World: So that now, conſidering the Sons and Daughters of *Adam*, as they are found in the Fall and Degeneration, having all ſinned and come ſhort of the Glory of God; herein (I ſay) hath his univerſal Love and free Grace appeared, to wit, in giving of his Son to be a Saviour unto them, as ſaith the Apoſtle *John*; *In this was manifeſt the Love of God towards us, becauſe that God ſent his only begotten Son into the World, that we might live through him*, 1 Epiſt. 4. 9. And that he was ſent to the whole World, ſee what *John* the Evangeliſt ſaith, Chap. 4. 16. *For God ſo loved the World, that he gave his only begotten Son* [Mark] *that whoſoever believeth in him, ſhould not periſh, but have Everlaſting Life*: To which the Apoſtle teſtifies, 1 *John* 2. 2. ſaying, *He is the Propitiation for our Sins, and not for ours only, but alſo for the Sins of the whole World.*

This was the free Gift of the Father, that the Son of his Boſome ſhould take Fleſh upon him, come into the World, and lay down his Life for poor Sinners; for he came from God, and went to God again: So that though he laid down his Life of himſelf, having Power, and being willing ſo to ſuffer, according as 'tis written, *John* 10. 18 Yet himſelf alſo ſaid, *That his*

Body

Body was prepared of his Father, Heb. 10. 5. In which Body he did the will of him that sent him: *Lo, I come to do thy Will, O God*, (saith he) *for a Body hast thou prepared me.* Who now that rightly considers this Dispensation of favour, but must needs cry out, Oh the Height and Depth, and Breadth and Length of the Love of God, and of Jesus Christ our Saviour, who took not on him the Nature of Angels, but took on him the Seed of *Abraham*, and was made in every thing like unto us (only without Sin) that he might restore Fallen Man: Which thing I know will readily be granted; but 'tis the extent hereof that some would have limitted; affirming, That Christ dyed for a certain definite number, and not for the whole Lump of Mankind, one as well as another: Nay, they speak as if none had any benefit by, no nor so much as the Revelation of Christ (this Gift of God) whom to know is Eternal Life, but those who have the outward Letter of the Scripture: Yet do I believe, and so do Thousand more, whom the Lord hath called (viz.) That the Father of Lights, and God of the Spirits of all Flesh, hath given a measure of his own Divine Light and Spirit unto all the Children of men, to manifest and reveal the Appearance of his Son in them * who is that same Saviour which shed his Blood for us, that he might wash us and cleanse us from our Sins; and was offered upon the Cross, not only as a Propitiatory Sacrifice, to make Reconciliation for the Transgressors; but that by his once offering up of himself, he might bring in everlasting Righteousness, and Perfect forever them that are Sanctified; and a measure (I say) of this his Power (which is Light) God hath placed in every persons Heart,

James 1. 17. *Numb.* 16. 22.

☞ * *Note, That I do not say Personally (as some suggest concerning us) as if we believe that very Body of Christ is in us, that was hanged upon the Cross; which were Foolish as well as False to assert) but Spiritually; as he is the Word of God, the Wisdom of God, the Power of God; so he dwells in every Christians Heart: And so he dwells in us, by which Power he compleatly sanctifieth us.*

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in order to their Sanctification, as they ſhall be ſubject to this his appearance in them.

True indeed, all are not Sanctified and made Perfect by him; although this was the end of his coming (that he might finiſh Tranſgreſſion, and make an end of Sin) and this was the will of the Father in ſending him, to wit, our thorow Sanctification) but this is not becauſe all have not a knowledge and manifeſtation of his Light (or Spiritual appearance of him) in themſelves; but becauſe all do not believe in, and obey this his Appearance: Now that People may attain to what Knowledge may be had of God, by the inward manifeſtation of the Light of his Son (which is a meaſure of his Spirit) in their Hearts; this is clearly proved by the Apoſtle, *Rom.* 1. 19. *That which may be known of God* (ſaith he) *is manifeſt in men; for God hath ſhewed it unto them.* For the Lord of the whole Earth, who is the Preſerver of men, he is impartial in his Love to all Mankind; not only to them in *Chriſtendom* (ſo called) who have the Scriptures amongſt them, but his Love is extended unto all People, in one Land as well as in another; for his Spirit is not inſeparable from the Scriptures (as ſome ſuppoſe) Yet would I not be thought to undervalue the Scriptures any whit; for I have very Venerable thoughts of them and a Reverential eſteem for them, as being Holy Writings: But I dare not confine all means for mans Salvation in them, becauſe the Lord hath not confined himſelf to them, but hath left himſelf a Witneſs in every Conſcience; which Witneſs is a ſpiritual manifeſtation of his Son, the Saviour of the World: And this the Scriptures plentifully declare of, which ſometimes they call the *Word*, the *Law*, the *Grace*, the *Spirit of God*; at other times they call it, the *Light of Jeſus*, the *New Covenant*, a *Light to lighten the* Gentiles, a *Rod*, a *Staff*, a *Shepherds Crook*, the *Word nigh in the Heart and in the Mouth*, the *Sure Word of Prophecy*, the *manifeſtation of the Spirit*; a *Shield*, a *Buckler*, a *ſtrong Tower*, the *Armour of Righteouſneſs*: All which are one in Nature, though diverſly expreſt, according to its diſtinct Operations in the Soul, as the Creature ſtandeth in need; ſometimes to lighten its Darkneſs; at other times to lead it in the way of Holineſs:

lineſs: one while it Inſtructs; another while it Corrects: ſometimes it Counſels; other times it Conſolates: and as its Counſel is heeded, and the Soul guided by it, it preſerves and defends in all exigencies and ſtraights: But I paſs over its ſpecial uſe, intending to ſhew that in another place; only here may be ſeen the great condeſcention and matchleſs love of him, who gives unto all Life, and Breath, and Being; in that he hath ſent the Holy Ghoſt down from Heaven, with the Revelation of his Son Jeſus Chriſt, in the Hearts of the Children of men, that whoſoever adhereth to the Spirit of his Son within them, may thereby know him not only as a Saviour and Redeemer, but alſo to be their Saviour and Redeemer; and that not only from the Puniſhment, but from the Power and Dominion of Sin, by ſetting of them free from the Bondage of Corruption, and bringing them into the glorious Liberty of his own Children: But as for ſuch who will not believe in this Principle of God, but inſtead of owning it as his Power unto Salvation, ſay it is *A Satanical ſuggeſtion*; and inſtead of owning it to be of the Divine Nature of God or Chriſt, they call it the *Dim Light of created Nature*, putting Bitter for Sweet, and Sweet for Bitter, counting Darkneſs Light, and Light Darkneſs: ſuch may continue in their Bondage and Vaſſallage under the Prince and Power of Darkneſs, in the blindneſs of their Minds, hardneſs of their Hearts, and deadneſs of their Spirits, notwithſtanding Freedom and Liberty, Life and Immortallity is brought to Light through the Goſpel; which it hath pleaſed the Father ſhould be Preached to every Creature, by his Son, *Sions* Deliverer, who is his own Meſſenger; ſee *Rom.* 11. 26. *Mal.* 3. 2.

For this Principle of Light (of which I now write) 'tis ſomething of the Nature and Being of God himſelf, who as he is a Spirit, ſo he is Light (as you may read concerning him, *John* 4. 24. 1 *John* 1. 5.) and therefore 'tis by his Light, with which we are inlightned: It proceedeth from him, he being the Ocean wherein the fulneſs thereof is contained, 'tis from him (through his Son Chriſt Jeſus) that we come to be inlighted by the ſame: ſo 'tis in his Light that we ſee Light, even as the Natural

tural Sun causeth its Beams to extend to the Ends of the Earth; so this Eternal *Son* of Righteousness (who is the Ocean and Fountain of Divine, Spiritual Light) causeth more or less of the streams thereof to descend into all Immortal *Souls* upon it.

Thus having shew'd, the Nature and Quality, Original and Fountain of this blessed Principle; I come further, to shew its Use and Extent, that so I may not only tell my *Reader What it is, and Whence it comes,* but according to my Promise, write something *of What it doth, and Whereto it leads.*

§. IV. In the first place; It daily Reproves for Sin, even in all men, and excites to Holiness, during the Time of their Visitation; though 'tis possible for men to sin themselves into such a state (by drinking in Iniquity, as the Ox drinketh Water, when through custom in sinning, their Consciences become seared as with an Hot-Iron) that this Principle of God may cease striving with them, and so these may not know when they do Evil; yet there is a Time in which this Principle of God doth stand as a faithful Witness against all Unrighteousness and Ungodliness in the Hearts of Men and Women, and Leads, Draws, Moves and Enclines their Minds to Righteousness, seeking to Leaven them (as they yield thereunto) into the Nature of it self; whereby an inward, thorow and real Redemption may be wrought in the Hearts of all Men, of what Kindred, Nation or People soever; notwithstanding any outward Benefit or Priviledge they may Providentially be deprived of, yet is the Lord so Gracious as to dispense such a measure of his Grace, Power and Spirit unto all the Children of Men, to convince them of sin, to Reprove them for it, and to lead them out of it, that as they give up to the Operation thereof in themselves, it will thorowly sanctifie and make them clean, and so prepare them, and make them meet for his heavenly Kingdom; yea, though they never had the Scriptures amongst them, nor never heard Christ outwardly named to them (the Name of Christ being often put for the Power of Christ within) as in *Mark.* 16. 17. *In My Name shall they cast out Devils,* saith Christ of his Disciples. So in *Acts* 4. 7. The High Priests and Rulers asked *Peter* and *John*

By

By what Power, or by what Name they had made the Impotent Man whole? For that Name of Christ which heals and saves, is his Power that maketh Free from Sin. Now whoso knoweth this Name of Jesus to be given unto them, and effectually to have wrought in them, they can truly witness him to be the Arm of God's Salvation: However, we do say, that the Scriptures, in which we have a Declaration of what Christ hath done and suffered for us, those do much Facilitate Salvation through Faith in Christ Jesus; and therefore, they ought thankfully to be received by us, and born Witness to, when-ever the Lord shall require us, so as that we may not be ashamed to own, nor afraid to confess him to be our Saviour, who they make mention of, to have been put to Death in the Flesh above Sixteen Hundred Sixty Years past, by the Hands of Sinners. For we do not believe that this Light, Grace and Power of God, which is sufficient both to sanctifie and save, and able to give an Inheritance among them that are sanctified through Faith which is in Christ Jesus (where Christ is not outwardly named) I say, We do not believe that this is given to any without Christ; but we do believe it to be the Purchase and Benefit of his Death, who tasted Death for every man. And so we do freely confess all that is derived to us, to be in and by Christ Jesus, as Mediator, unto whom we ascribe all, acknowledging him to be our Head, in whom all Fulness dwells. So that this Light, with which all men are in some measure enlightned of God, 'tis no other, but a measure of that Divine Fulness that dwelt in the Son of his Love when he was hear on Earth, and now dwelleth in him, since he is ascended up to Heaven, where he was before, whence he descends the streams thereof, into the Hearts of all the Children of Men, in order to bring them out of the Fall in the First *Adam*, and to redeem them up unto himself, the Second *Adam*; that as they have born the Image of the Earthly, so they may bear the Image of the Heavenly, & be restor'd unto that Grace and Favour of God again, which by Transgression they are fallen from.

But *First*, Let me tell thee, whoever thou art that reads me, This effectual Operation of the Spirit (or Principle of God within) is not, nor cannot be known without a being centred

down into the ſame: For this I ſpeak from good Experience, the Spirit's firſt work is, to convince of ſin (before it effect a Reſtoration) and this it doth, even in all (though all do not regard it) it doth firſt ſhew them what is Evil, and then it Reproves them when they do Evil; which Reproofs if they be deſpiſed, cauſe the fierce Anger of the Lord to be kindled; and ſuch as deſpiſe Wiſdoms Reproofs, which are the Way of Life, while they are ſo doing, they are treaſuring up to themſelves Wrath againſt the Day of Wrath, and Revelation of the Righteous Judgment of God: And as ever they would come to know Remiſſion of their Sins and enjoy Peace with the Lord, who is hereby juſtly encenſed againſt them, they muſt ſubmit to bear his Indignation againſt them, that ſo they may be redeemed through Judgment, and brought to unfeigned Repentance; and then, and not till then, ſhall they know a blotting out of their Tranſgreſſions, according as 'tis written, *Acts* 3. 19. But (I ſay) before Remiſſion of Sins comes to be known, there muſt be a centring down into the Manifeſtation of the Spirit of God within, which will bring down every exalted Imagination, and every high Thing, and lay it Low, even to the Ground; that ſo every Thought may be brought into ſubjection to Jeſus Chriſt: And here comes the Terrors of the Lord to be known, which cauſeth Fear and Trembling; now doth the Soul exceedingly Fear and Quake under the Senſe of the juſt Wrath of the Almighty, who is of purer Eyes then to behold Iniquity, and whoſe Jealouſie burns like Fire, and will ſo do till it have conſumed the Stubble that it meets with in the Heart of the Sinner: For he that long offered himſelf as a Guide, is now become a judge in the Conſcience of this Creature; and his juſt Judgment againſt all Unrighteouſneſs muſt be accompliſhed. True indeed, the Opperation of the Word of his Power (by which he judgeth) is diverſly felt and experienced: In ſome 'tis as a Hammer, to break the Rocks in ſunder: In others 'tis as a Fire to melt down the Droſs, and ſeparate it from the Silver: In all 'tis as a Sword to divide Sin and their Souls aſſunder; yea, it divideth between the Soul and that ſinful Spirit, which hath got into it and defiled it.

Thus

Thus the Lord deals with his Creatures, as the matter doth require; he conſiders their Nature and Temper, and layes no more upon them then he gives them ſtrength to bare: For he knoweth our frame, he remembreth that we are but Duſt; therefore he doth not retain his Anger forever, leſt our Spirits ſhould fail before him, and the Souls which he hath made us: However, all that have ſinned muſt know a Time of Sorrow; yea, even ſuch who have not ſo rebelliouſly deſpiſed his Counſel, and ſlighted his Reproofs, and caſt his Law behind their Backs (as ſome there are which have) yet inaſmuch as they have at any time not hearkned unto his holy Spirit within them, his Judgments will overtake them, and in Righteouſneſs will he plead with them; and then, I know, former things will come into their Minds.

This I write, as one having witneſſed the Spirit to be given for a Remembrancer, which was faithfully promiſed by the Lord Jeſus, *John* 14. 26. even that Spirit of Truth, which he told his Diſciples, *it ſhould bring all things to their Remembrance*; and ſo indeed it doth call back things that are paſt, and ſet them in order before us, judging & condemning of us for what we have done amiſs: And now, a Remnant having heard that (in our Hearts) that hath told us all things that ever we did, we know this to be the Voice of Chriſt; yea, the ſpiritual appearance of the Chriſt of God. For this was he, who ſaw us under the Figg-tree (when we had nothing but Leaves to cover us) although we ſaw him not, yet did he ſend and call us to himſelf, that he might cover us with his own Spirit, which when we came to be covered with, we then ſaw who it was that caſt the skirt of his Love over us, and ſaid unto us, when we were poluted in our Blood, *Live*: And then was the time of his Love, even when he ſtood at the Door of our Hearts and knockt, that he might be entertained by us; yea, and ſometimes in the ſilence of the Night hath he broken in upon us; I know it in my own particular, when no Creature hath been near, this Inviſible Oracle hath ſecretly communed with me, reproving of me, wherein I had done amiſs; and ſhewing me what was right in his ſight: And at other times in Company, thus would the Lord cauſe his

Voice to ſound in my Heart [*THE CUSTOMS OF THE PEOPLE ARE VAIN*] by which I was brought off from many of thoſe Vanities which before I had ſpent Time in; and that by the Witneſs of God in my own Conſcience, which teſtified againſt the ſame; although then I did not underſtand what it was that did ſo reſtrain me from ſin: but now I know it was the Lord that girded me, though I knew him not. For I well remember, when I have been uſing the common Language of our Country (eſpecially if after the now moſt uſual ſtrain) this Teſtimony from God would ariſe in my Heart againſt it, viz. [*I will return unto my People a pure Language*] Whereby I was reproved in my ſelf for uſing Flattering *Speech* (though ſuch, as was, and is accounted of by many to be but Civil Language, or expreſſions of common Civility to Perſons according to their Quality) in which I had ſuch a Care to keep within the Bounds of Verity, that I dare aſſert, I did ſtere as near the compaſs of Truth-ſpeaking, as the Nature of ſuch *Speech* would couch. But ſince it hath pleaſed the Lord by the inſhining of his heavenly Light in my Conſcience, to let me ſee clearly into the Falſhood and Folly of this corrupted courteſie: I do not only Conſcientiouſly, but Voluntarily decline the uſing ſuch *Flattering Speech*; notwithſtanding, I know 'tis to expoſe my ſelf to be cenſur'd by ſome, as a Perſon Unaccompliſhed, Unmannerly and Ill Bred.

Yet Truth doth allow of a Property in Speech, which may be put into a decent Stile; although it admits not of giving flattering Titles to men: Read Elihu, *his acknowledgment,* Job 32. 21, 22.

Praiſed be his Powerful Name, who hath made me willingly Renounce both giving and receiving that Honour that cometh from Man, that ſo I might partake of that Honour which proceedeth from himſelf alone: For this is the Honour which all the Faithful in Heart chiefly eſteem; it being the Unbelieving who ſeek the Praiſe of, and Honour from men: Which made Chriſt ſay to ſome of Old, *How can ye believe who receive Honour one of another, and ſeek not the Honour that cometh from God only?* John 5. 44. Yet notwithſtanding this, Chriſt did then require his

his Diſciples to render Honour to whom Honour, and Fear to whom Fear, which Requiring of his, all his true Followers (in their Reſpective places) are at this Time careful to anſwer how uncivil ſoever accounted by the World; yet have they learnt *Goſpel-Manners*, which is, to give the Right Hand of Fellowſhip to whom it doth belong; in Honour Preferring one another, each Eſteeming other better then themſelves.

And now, I ſay, it was by this Principle of Divine Light (which God hath placed in my Heart) by which he pleaded with me in days paſt, even when I knew him not; that is, I knew not that it was the immediate Act of his own Power and Spirit, though I felt ſuch a Force in it, that as I did in the leaſt yield thereunto (I muſt confeſs) I was overcome by it, but ſtill it was as I was ſubject and obedient to his Power; for I cannot ſay, *The Lord wrought in an irreſiſtable manner*; although I know and do declare, it was he who did ſubject me, and made me willing in the Day of his Power: and thus being prepared by him, then did he ſend his Spirit to convince me both of Righteouſneſs and of Judgment, as well as Sin; yea, to convince me of that Righteouſneſs and Religious Way of Worſhip, which I formerly walked in; whereby he let me ſee it was but a humane Righteouſneſs, and an invented traditional Worſhip, ſet up by the Will, and performed in the Spirit of Man, and derived to me by outward Inſtruction and Education; ſo that I had a Form which the Power did not attend, for want of having regard to the Movings and Guidance of God's own Spirit, in which alone he delights to be worſhipped: and therefore is he ſtriving by this his Spirit in the Hearts of the Children of Men, to bring them out of all Forms of humane eſtabliſhing, that they may worſhip him in Spirit and in Truth, and ſerve him in the Goſpel of his Son, that ſo they may be accepted through him: yet I do acknowledge, that while I ſaw no farther, and did ſincerely ſerve the Lord in the Way which I walked in before (hoping it might be *right*, becauſe *reform'd in many things* to what ſome other Wayes of Worſhip are) the Lord was graciouſly pleaſed often to adminiſter ſome Comfort and refreſhment to my Soul, through the Miniſtration I then ſat under: And in like manner I do believe

his

his Dealings are with all the Upright-hearted, who are ſeeking after him in the divers Wayes of Worſhip; which if they continue ſeeking him in the Integrity of their Spirits, I doubt not but he will ſeek them out (for his Seed's ſake) and in due time bring them to the Mountain of his Holineſs, where his dwelling is: For this was Chriſt's Promiſe, *John* 10. 16. *Other Sheep have I, which are not of this Fold, them alſo* (ſaith he) *will I bring, and there ſhall be one Sheepfold and one Shepherd over them:* And when Chriſt comes to fold them upon his holy Mountain (which Mountain is within) then will they walk in the Foot-ſteps of the Flocks of his Companions, and know a lying down where he makes his flocks to reſt at noon: but firſt they muſt come to know a paſſing through Judgment, and their Works muſt be burnt (and they ſuffer Loſs) becauſe the Lord of Hoſts hath ſaid, *Zion ſhall be redeemed with Judgment, and her Converts with Righteouſneſs*, Iſa. 1. 27. And Chriſt ſaid, *I lead in the Way of Righteouſneſs in the midſt of the Paths of Judgment*, Prov. 8. 28. And the Spirit of Chriſt was promiſed to convince the World of Sin, of Righteouſneſs and of Judgment, *John* 16. 8. by which the Spirit and Prince of this World ſhould be judged, and he caſt out of his Throne in the Hearts of the Children of Men, whereby every one, who comes to experience God's Righteous Judgments (in themſelves) to be brought forth unto Victory; ſuch may alſo witneſs an Overcoming of the Prince & Power of Darkneſs, through the ſpiritual Strength of this Son of Righteouſneſs: howbeit, while theſe two Spirits are ſtriving together the Soul cannot but be ſenſible of an Hour of ſorrow; I ſurely know, that Day is a Day of Mourning, of Weeping and of Lamentation, when *Zion* ſits ſolitary with her Tears upon her Cheeks, clad in Sack-cloth, covered with Aſhes (in a ſpiritual ſenſe) fearing and quaking exceedingly before the Lord, and trembling in her ſelf, becauſe of his fierce Wrath and juſt Indignation, that burns as a Fiery Oven againſt Sin: Oh! then 'tis a Time of Heavineſs and of great Sadneſs with the Soul, ſleep departing from the Eyes, and ſlumber from the Eye-lids, becauſe of Grief in the Night-ſeaſon; it being truly the Time of *Jacob*'s Trouble, even the time when the

Jer. 30. 7.

Seed

Seed of *Jacob* is travelling to bring forth; and therefore doth that Dragon, the Devil (as in the General, ſo in the Particular) ſeek to deſtroy this Birth, he is not willing this holy Offſpring ſhould be born, and therefore doth he raiſe Wars without and Fears within, ſtirring up the Wicked to revile and ſmite with the Tongue; and cauſing cutting Calumnies and ſharp Cenſures to come from more Sober hands, hereby intending to encreaſe the Commotions which are within, by threatning the Soul with this, that now it muſt expect to be reproached with the Reproaches of men. Thus the Evil One in this time of ſore Conflict, ſeeks to aggravate the Soul's Grief; and what he cannot do by ſtorm he will attempt by Terror, ſecretly ſtriving to make the Soul impatient under its Exerciſe, thereby to drive it into Diſpair. But though it be a Day of Tryal (in which every ones Work muſt be tryed as by Fire) and of ſore Exerciſe with the Creature, yet is there a ſecret Hope lieth hid under all this, which is as an Anchor to the Soul, ſure and ſtedfaſt, founded upon that Rock which endures forever; and this bears it up above thoſe Floods of Perſecution which the Dragon ſpues out of his Mouth to drown that heavenly Birth that the Power of God is bringing forth within; which when it is brought forth and comes to have the Government in the Soul, it muſt, ſhall and will Reign over Death, Darkneſs, Sin and Corruption, and all the Powers of Hell and the Devil.

I would have none think ſtrange of what I have writ concerning this Thing, though I know 'tis a Myſtery to the Natural Underſtanding of the wiſeſt of the Children of Men; and therefore ſince *Paul* was called a *Babler*, for preaching ſuch ſtrange Doctrine to the *Stoick Phyloſophers*, Acts 17. 18. I can expect no better from ſome, but to be counted a *Non-ſenſical Scribler*, for writing of the ſame; but this I am content to bear, knowing in my ſelf I had no Previous intentions to amuſe my Reader; but having undertaken to deſcribe (in meaſure) the extent of this powerful Principle of God, placed in the Conſciences of his Creatures, following the Foot ſteps thereof for my Guide in this Matter: Before I can attain to the End of my Journey, I am neceſſarily brought hither, and as I ſtand here, I ſee by the Light

Light of this Spiritual Pillar of Fire, that though the Sea, with the Waves thereof Roar, yet is there a Way for the ranſomed of the Lord to paſs over; and this Way is *Chriſt*, the *Light*, the *Lamb*, the *Grace*, the *Gift of God*, given by the Father to bring out of the Fall (which all Mankind are in by Nature) that whoſoever believeth in him, layeth hold on him, and continueth to be led by him, ſhould be brought into Fellowſhip with himſelf, and abide therein forever; and this ſame is he, who leads in the midſt of the Paths of Judgment, and through the many Exerciſes that I have been writing of, before he brings to the Banks of Salvation, & puts Songs of Deliverance into our Mouthes, whereby we can ſing of the Mercies of the Lord: And thus having brought out of ſpiritual *Ægypt*'s Land, and cauſed to drink deep of the River of Judgment, he then brings to *Shiloh*'s Brook, and giveth to drink of the Waters of Refreſhment: So 'tis the ſame Hand that wounded which healeth; and that Arm which broke us doth now bind us up; the ſame Power which killed, reviveth; and he who once cauſed grief, now giveth Songs in the Night, *And appointeth to* Zion*'s Mourners, Beauty for Aſhes, the Oyl of joy for Mourning, and a Garment of Praiſes for the Spirit of Heavineſs*; and who will in due time bring all his true ſpiritual *Iſrael* out of the Waſte Howling Wilderneſs, into a Land of *Everlaſting Reſt*.

Iſa. 61. 3.

Thus it appears, that the Light of Jeſus in the Conſcience is no Natural Inſufficient Thing (as ſome have ſought to render it) being ſomething of God placed in every Man, to witneſs againſt all ſin, convincing and reproving for that which is Evil; contrarywiſe, prompting, exciting and inclining to that which is good: ſo that as many as yield to the Motives of it, it is ſufficient, not only to condemn and to deſtroy, but alſo to juſtifie and ſave; being a meaſure of the Living Omnipotent Power of that *One Lawgiver*, who is able to ſave, as well as to deſtroy: ſee *James* 4. 12. *which Power is Chriſt*, as ſaith the Apoſtle, 1 Cor. 1. 23, 24. *We preach Chriſt crucified, unto the* Jews *a Stumbling Block, and unto the* Greeks *Fooliſhneſs; but unto them that are* Called, *both* Jews *and* Greeks, *Chriſt the Power of God, and the Wiſdom of God*; who as he was once manifeſt in the Fleſh, ſo

NOW

now is he manifeſt in Spirit, to be that Covenant of *Light*, which the Father promiſed by the Mouth of his holy Prophet, *Iſa.* 42. 6. And this Light, Power and Arm is (in meaſure) extended and reached forth, at one time or other, unto all people, for the gathering unto him, in whom the Election ſtands; that ſo as many as obey his Call, in yielding themſelves to be gathered by this gathering Arm, may make their Election, and conſequently, their Salvation ſure in him: For this is he who would have gathered *Jeruſalem*, and ſaved her from that Ruin and Deſtruction which afterwards came upon her, becauſe ſhe knew not the time of her Viſitation: *Luke* 19. 44. 'Tis the very ſame Jeſus, and no other, whom we believe in for our Saviour, who by his ſpiritual Appearance in the Hearts of the Children of men, gives Light, gives Life, gives Power and Victory over ſin (to as many as follow the Leadings and Guidance of this Immaculate Lamb) *for 'tis given to the Lamb and his Followers to overcome; and whoſo overcometh ſhall ſit down with the Lamb on his Throne, and live and reign with him for evermore*, Rev. 3. 21. 12. 11. Even *the ſame which was with his Church in the Wilderneſs, being that Spiritual Rock that followed them, of which they drank by the way, and were refreſhed in him, who is the Rock of Ages, the* Alpha *and* Omega, *the Beginning and the End, the Firſt and the Laſt; the Antient of Dayes, whoſe Dominion is an Everlaſting Dominion, which ſhall not paſs away; and his Kingdom, that which ſhall not be deſtroyed, whoſe goings forth have been from of Old, from Everlaſting. For he is the bleſſed, and only Potentate* King *of Kings, and* Lord *of Lords; who only hath Immortallity and Eternal Life*; to whom be Glory and Honour, Dominion and Power, henceforth and forever.

Acts 7. 38.
1 Cor. 10. 4.
Rev. 22. 13.
Dan. 7. 13, 14.
Mich. 5. 2.
1 Tim. 6. 15, 16

Here now ye have a Deſcription, and that in Scripture Dialect, concerning the Principle of our Faith; ſomething I have writ as to the Nature of it, which, though at firſt it cauſeth grief and brings in ſorrow upon the Soul, yet doth this ſorrow work Repentance, never to be repented of; after which cometh

reviving, ſo that it was truly ſaid, *Though Weeping may endure for a Night, yet Joy cometh in the Morning*; Pſal. 30. 5. *for they that ſow in Tears ſhall reap in Joy*; Pſal. 126. 5, 6. *he that goeth forth Weeping, bearing precious Seed, ſhall doubtleſs come again Rejoycing, bringing his Sheaves with him.* And ſuch ſhall ſurely ſay, *In the Lord have we Righteouſneſs and ſtrength*; *for in the Lord ſhall all the Seed of* Iſrael *be juſtified, and ſhall Glory* (in him) not in Wiſdom, Wealth nor Strength, but in this, *that they know him to be the Lord, who exerciſeth Loving-kindneſs, Judgment and Righteouſneſs in the Earth*, as ſa th the Prophets, *Iſa.* 45. 24, 25. *Jer.* 9. 23, 24. And this is he whom we acknowledge *to be our Judge and Law-giver*; *yea, he is our King, and he will ſave us*; Iſa. 33. 22. for to this end hath he appeared by his Light in our Hearts, and for this end doth he appear in the Hearts of all men, that as many as bow down to the meaſure of his Appearance in them, may thereby ſee and be enabled to forſake their Wayes and Doings, which have not been good, whereby they may be ſaved from ſin; and by the ſame ſaving Power and Spirit in their Hearts, come to be led into the Way of all Truth, which Way of Truth is Chriſt, our Mediator and Interceſſor with the Father, through whom man comes to be accepted of God, as he cometh into him, in whom alone the Father is well-pleaſed: for 'tis no other Jeſus, concerning whom I write, but the ſame that was born of the Virgin, even the Lord's Chriſt, who hath made himſelf known unto his Servants by ſuch Peculiar Names, as ſuited the particular Circumſtances of their *Souls*, and according to their ſeveral Experiences of him: ſo they reported concerning him; *Iſaiah* deſcribes him to be as *the Shadow of a great Rock in a weary Land, a Refuge from the Heat, a Covert from Rain and from Storms*, Chap. 4. Verſ. 6. and chap. 32. 2. Again, he ſpake of his being to his People, *as a place of broad Rivers and Streams*, Chap. 33. 21. *David* calls him, *The Shepherd of* Iſrael, *which leadeth* Joſeph *like a Flock*, Pſal. 80. 1. He alſo calls him, *The Watchman of* Iſrael, *who neither ſlumbereth nor ſleeps*, Pſal. 121. 4. *Paul* ſpeaks of his being our *High-Prieſt*; yea, *a Prieſt forever, after the Order of* Melchizedeck; *Heb.* 5. 6.

Heb. 5. 6. And likewiſe calls him *the Miniſter of the Sanctuary, and of the true Tabernacle which God hath pitched*, Chap. 8. 2.

John the Evangeliſt calls him *The true Light that lighteth every man that cometh into the World*, John 1. 9. The other *John* (or *John* the Divine) ſaith, *This is he which was, and is, and is to come*, Rev. 1. 8. And now ſince he is come to a Remnant, and they have believed in his Light as manifeſt in them; they are not aſhamed to confeſs, that in the mind which gives a diſcovery of Sin, to be the Power of God, the Appearance of Jeſus, and that Light of the Lamb, which the Nations of them that are ſaved muſt and ſhall walk forever in (according to *Rev.* 21. 23, 24) Neither is this any new Doctrine, Opinion or Principle, other then that which *Abel*, *Seth*, *Enoch*, *Noah*, *Abraham*, *Iſaac* and *Jacob*, with all the holy Patriarches of Old were led and guided by, in things relating both to Faith, Life and Worſhip: For what elſe could be a Rule unto them, in matters of Salvation, but this divine Principle; when as they had no written Laws nor Ordinances amongſt them? which Principle is Chriſt, the Light and Leader of his People, in all Ages of the World; who is one in all, never was divided, though variouſly deſcribed; being the ſame, who by his Light ſheweth unto the Wicked, and condemns them for the Vanity of their Thoughts; who alſo by the ſame Spirit comforts and conſolates his Peoples Hearts, that ſo as many as whoſe minds are turned to this Light of Jeſus, and ſtayed in it, though it be but ſmall in its firſt appearance, yet ſhall they ſee a growth and increaſe of it.

Thus Reader, have I (according to the Gift communicated to me, from the Diſpenſation of the Moſt-high) deſcribed what the Principle of Truth is; which is perfect in it ſelf, and tends to the Perfecting of thoſe that are gathered into it.

And now my former Familiars, Neighbours, Acquaintance and Kindred in the Fleſh, and all others to whom this may come, hereby I invite you all to turn in hither, even into the ſecret of your own Souls, to that which there reproves you for your Sins, witneſſing for God againſt all Unrighteouſneſs of men, both in Thought, Word and Action, ſtriving in their Hearts to turn them from the Evil of their Wayes, and from the

Vanity of their Converſations, to walk in the newneſs of Life, that ſo they may be redeemed and reſtored out of their fallen ſtate of Degeneration, into the Image of God again, which hath been loſt through Tranſgreſſion.

O turn in, turn in, I ſay, before it be too late, leſt you at laſt cry with them ſpoken of in *Jeremiah* 8. 20.) *The Harveſt is paſt, the Summer is ended, and we are not ſaved*: Work while it is Day, while the Candle of the Lord ſhineth in your Tabernacle, be you workers together with God; for the Night cometh wherein no man can Work; and who can tell how ſoon the Sun of Righteouſneſs may go down upon you, and the Light thereof obſcure it ſelf from you: Therefore hear Inſtruction and be wiſe, while the good Spirit of the Lord is nigh to teach you; ſeek ye the Lord while he may be found, call ye upon him while he is near, and refuſe not to hearken to his heavenly Oracle in your Conſciences (whereby under this his ſpiritual Diſpenſation, he is pleaſed to ſpeak unto the Children of men) leſt he ſay by you, as he ſaid by ſome of Old who regarded not his Counſel, *They ſhall call upon me, but I will not anſwer; they ſhall ſeek me early, but they ſhall not find me*, Prov. 1. 25. 28. For that in the Conſcience which checks for Sin, and excites to Holineſs, is the Voice of the Son of God, by whom in theſe laſt dayes the Father ſpeaketh unto us: Oh be ye perſwaded to hearken diligently unto him: *Hear, and your Souls ſhall live; and I will make an everlaſting Covenant with you*, (ſaith the Lord) *even the ſure Mercies of* David, *Iſa.* 55. 3. And then you will come to know that Faith which Jeſus is the Author of, which ſtands in the Power of God; even in that Power which inables to reſiſt Temptations, and overcome Sin, and to get Victory over the World, and the Spirit of it: ſo will you witneſs a dying unto Sin, and a living unto Righteouſneſs, to the praiſe of his Grace, who is calling of you out of Darkneſs into Light, that you may be Holy in all manner of Converſation.

Iſa. 55. 6.

So now ſince God's ſaving Arm is made bare for the gathering many People to himſelf before your Eyes; Beware therefore leſt that come upon you, which is ſpoken of in the Prophets, *Behold ye Deſpiſers, and Wonder and Periſh; for I work a Work*

in

in your dayes, which you ſhall in no wiſe believe, though a man declare it unto you. Read *Acts* 13.40,41.

But Friends, my Hearts deſire and Prayer to God for you is, that you might be ſaved: And therefore have I (in the tender Bowels of his Love, which he hath ſhed abroad in my Heart by Jeſus Chriſt) ſent this Invitation unto you, that ye all may make ready, and come to the Supper of the great God, who hath ſpread his Table and prepared a Banquet for you, whereof whoſoever will may eat and drink abundantly, as long as the time of Viſitation is extended unto you: For this I write in the Openings of Life, and from the motion of the good Spirit of my God do I declare unto ye (*viz.*) That none of ye were abſolutely excluded from Eternity; well knowing that a meaſure of his Grace hath been freely tendred to every one of you: becauſe his Love extendeth Univerſally, and he is crying, *Ho, every one that thirſteth come ye to the Waters of Life: And he that hath no Money, come ye buy and eat; yea, come, buy Wine and Milk, without Money and without Price*, Iſa. 55.1. Here is free Grace indeed, free Love indeed: O do you but yield your ſelves the Subjects of his Love, and he will ſet your Souls at liberty, that Sin ſhall not have Dominion over you, only obey his Voice, and he will ſoon ſubdue your Enemies for you, and remove that which letteth out of your way, and that you may know when the time of Viſitation is upon you; I'll leave this mark with you, even then when you feel the Son of God knocking at the Door of your Hearts, that he may come in and Sup with you; then I ſay is the time, when the Year of Jubile is approaching to you, when thoſe which are in Bondage may be ſet at liberty: which if you refuſe to accept of, and will not be ſet free when the Year of Gods releaſe is proclaimed unto you, how can you expect any other, but that your Spiritual Task-maſter will obtain leave to bore your Ears to the Poſts of his Doors, and make you his Servants forever. Therefore bow down to Gods Power in you, that he may come in and ſet up his Judgment-ſeat in every Heart: For *For Judgment*, ſaith he, *am I come into this World*, John 9.39. That ſo after you have felt his Righteous Judgments for every Unrighteous thing, you may find him to be

near

near, which juſtifieth your Souls: and that you may experience Chriſt's coming in your ſelves, with Power and great Glory, to work Redemption in you, as well as that he hath purchaſed Redemption for you; wait for him (I exhort you) in the way of his Judgments; *For the Lord is a God of Judgment, and bleſſed are all they that wait for him*, as ſaith the Prophet *Iſaiah*, Chap. 30. 18. So ſhall you feel your Souls redeemed out of the Earth, and out of the Earthly Nature, after which you will witneſs the Peace of God to be extended towards you, like a River: *But if you rebel againſt him, you ſhall dwell in a dry Land, and ſhall not ſee when good comes.* Howbeit, when Calamity overtakes you, then ſhall you know that you had a Time, you had a Seaſon, you had a Day of Viſitation, in which you might have obtained Mercy; would you have turned unto God, he would have turned unto you, and put his fear into your Hearts, and blotted out your Tranſgreſſions for his own Name ſake, and became a Father to you, and you ſhould have become the Sons and Daughters of the Almighty. And now once more I invite you all to turn in to the Principle of God, which daily viſits you in your inwards parts, in order to bring you out of a ſtate of Sin and Miſery, and to make you partakers of his Righteouſneſs and Felicity: Come, taſte and ſee that the Lord is gracious, who long waiteth upon you, that he may be gracious unto you, becauſe he delighteth in Mercy.

O! come, come away; haſte out of *Babylon*, while the Deliverer is near you; ſo will he turn back your Captivity like Rivers in the South, and conduct you to *Canaan*, the Land of Everlaſting Reſt, where Praiſes ſhall ſpring up in your Souls, to the Glory of his Name, even to all Eternity: and with this I'll leave you, though much more might be ſaid; yet when all is ſaid that can be, 'tis the feeling ſenſe of the inward Operation of this Divine Principle, that alone can ſatisfactorily inform ye: which that you may Experience in your ſelves, and ſo be happy, is the hearty Deſire of your Souls Friend, who writes this unto you.

Thus, having written my Experience of the *QUAKERS* Principle, I ſhall write ſomething to detect the Erronious and Falſe Opinion, that is got up in the Minds of many, concerning the Way and Means by which People come to believe therein.

PART III.

A Confutation of Peoples Falſe Opinions, concerning the Manner how we have been Convinced of the Principle of True Religion.

MAny and various are the Reports that have been rumored abroad, relating to the Manner & Practice of this People in gaining upon others to *believe in the Principle of Truth*, which they bear witneſs of: The *Principle of Truth* I call it; for ſo my Soul doth witneſs it; although I am not unſenſible, that ſuch who do deſpiſe it, will not ſtick to ſcandalize it; and inſtead of calling it by its true and proper Name, brand it with the opprobious Terms of Hereſie and Schiſm, Sullen Separation, and the Effect of a Melancholly Brain; ſome of whom not knowing the Way of the Spirit in themſelves, and yet ſeeing the evident Change which hath been wrought upon others, by Vertue of the powerful Operation of this ſpiritual PRINCIPLE or POWER of GOD in their Conſciences, they have hereupon confidently affirmed the ſame to be effected by the Art of Witchcraft and Diabolical Inchantment; which Affirmation, though falſe, yet may it truly be ſaid to have been fixed as a *Scare-Crow*, or *Ghoſtly Apparition*, to affrighten people from ſo much as looking towards this Religion: But albeit it hath been ſo intended, yet through the Mercy of our God, there is a Remnant who have not been ſo affrighted as to flee from, but have drawn near

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to see and feel, whether there were any Substance in the same; and such have found, to their satisfaction, That the Substance of Life hath lain hid under this dark Reflection, which through the cloudiness of the Understanding, and Prejudice that hath been in the Minds of people against the Principle of Light, they have enviously cast upon the Professors of it, as the Means whereby they Convert and Turn People to it; alledging it as matter of Wonder, *that any should be so strangely altered, both in Countenance, Carriage and Communication, and that on a suddain too,* (as some have been observ'd to be) *unless it were by the Power of Sorcery, or some Satanical Possession:* And hence have they mocked at and derided that Godly Fear and Holy Trembling, that hath been made to appear in some, when the Terrors of the Almighty took hold on them by reason of Sin, as though this were occasion'd through some *Frenzy Humor, being the Product of Natural Weakness and Defect, or else produced by the invincible force of Magick Art, which the Creature can no wayes resist:* So that this hath been a main Argument, why people should not adventure themselves so much as to go into a *Quakers Meeting*, for fear of the great Danger that some suppose there is, *of being charmed into that Religion*; which Fear hath so much affrighted the Hearts of some, that notwithstanding there are good Desires in them after Satisfaction in Matters of Religion, and they have freely confest, (even in my hearing) *That this seemeth to be the Way to attain the same*; yet they never were, nor do they dare to come amongst this people (to wit, the *Quakers*) *for fear of being forcibly possest with the belief of their Principle*; which if they should receive, and walk therein, every one knows what will follow thereupon: this would certainly expose them to the World's Hatred and Scorn, which the Servants and People of the Lord in all Ages have born: so that, for these to be accounted *Witches* is no Wonder, since the Wicked have not spared to fling the same Reflection upon their Lord and Master; Christ Jesus himself, when he was on Earth, was censured to *work his Miracles by Magick Art*; for when he cast out a *Devil* out of one possest, some said, *He did it by* Belzebub, their Prince: And now, these having received Power from Christ,

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by their Miniſtry to effect the like in another kind, becauſe the Effect thereof hath brought ſome into Fear and Trembling; therefore they are judged to *deal with Familiar Spirits*, and to *work by Conjuration:* But how unjuſt this judgment is, and how groundleſs the Surmiſe, I ſhall not need to anſwer; let the Reader but ſearch the Scriptures, and they will give it in on this peoples ſide, *Pſalm* 2. 10, 11. the Prophet *David* inſtructs *Kings and Judges of the Earth, to ſerve the Lord with Fear, and Rejoyce with Trembling. Philip.* 2. 12. the Apoſtle exhorts them, to *work out their own Salvation* with the like frame. Nor was this only their Advice, but alſo the Saints Practice: For *Moſes* confeſſeth himſelf a *QUAKER*, *Hebrews* 12. 21. **Habakkuk* likewiſe acknowledges, that *at the Voice of God his Belley did Tremble, and his Lips did Quiver*, Hab. 3. 16. Neither was this their Caſe alone; for we find the Prophet *Ezra* meeting with a whole Aſſembly of them, *Ezra* 9. 4. ſaith he, *Then were aſſembled unto me every one that Trembled at the Words of the God of* Iſrael. And the Prophet *Iſaiah* points at ſuch as the *Lord's Peculiar People*, Chap. 66. 5. *Hear the Word of the Lord* (ſaith he) *ye that Tremble at his Word; your Brethren that hated you, that caſt you out for my Name ſake, ſaid, Let the Lord be Glorifyed; but he ſhall appear to your Joy, and they ſhall be aſhamed.* And in the ſecond Verſe of the ſame Chapter, the Lord expreſly promiſes, *But to this man will I look, even to him that is poor, and of a contrite Spirit, and Trembleth at my Word.* And in *Jer.* 5. 21. the Lord calleth by the Prophet, ſaying, *Hear now this, O fooliſh People, and without Underſtanding; which have Eyes and ſee not, which have Ears and hear not: Fear ye not me, ſaith the Lord? will ye not Tremble at my Preſence?* and ſo he goeth

☞ * *No doubt but* Habakkuk's *Countenance was altered, when his Lips thus Quivered; for 'tis true what* David *ſaid*, Pſalm 39. 11. When Thou, Lord, with Rebukes doſt correct Man for Iniquity, thou makeſt his Beauty to Conſume away like a Moth: *If ſo, why ſhould any think it ſtrange when they ſee the like Change?*

eth on, expostulating the Matter with them; till at last he threatneth to visit them, and be avenged on their Nation, Vers. 29. And sure something of this King *Darius* was afraid of, when he made a Decree, *That all under his Dominion should Fear and Tremble before the God of* Daniel, Dan. 6. 26. Certainly *Quakers* had a better esteem with him, then they have with this Generation; the Name being given them in Derision and Scorn, notwithstanding the Posture is that, in which the Servants of the Lord, backward from *Moses*, through the Prophets and Apostles Days, till this very time have been found. Thus it appears by Scripture, that *Christians* were exercised in Fear and Trembling (together with Humility, Patience and Self denyal) and that not from the Procurement of any Evil Art, but by the Living Sence of the Dealings of the Lord: For proof of which, see what God himself speaketh of his Church by his Prophet *Jeremiah*, Chap. 33. 9. *And it shall be to me a Name of Joy, a Praise and an Honour before all the Nations of the Earth, which shall hear all the good that I do unto them; and they shall Fear and Tremble, for all the Goodness, and for all the Prosperity that I procure unto it.*

Thus 'tis manifest how the matter hath been Mis-represented, to wit, *that the* Quakers *are Inchanters*, but this being mostly the *charge* of the Rash and Inconsiderate, I shall say no more to take it off, but only add the words of Christ, *Mat.* 10 24,25. *The Disciple is not above his Master, nor the Servant above his Lord, 'tis enough that the Disciple be as his Master, and the Servant as his Lord; if they have called the Master of the House* Belzebub, *how much more shall they call them of his Household?*

But there are others, in many things, more Sober and Judicious, who yet have not been sparing in their Censures: Some of whom have given out, *That 'tis through Craft and Cunning Colluſion, by which these People (the* Quakers) *gain over Proselites to their Religion: They are Wise, they are Subtil* (say they) *they have reaching Brains; and so they can but Propagate their own Party, they will be at any Pains.*

In Answer to whom, my Reply is, What Craftiness they mean,

I muſt confeſs, I cannot tell; but what Craft I have ever found amongſt them is no other than that of which the Apoſtle writes to the *Corinthians*, 2 Cor. 12. 16. *Nevertheleſs being Crafty* (ſaith he) *I caught you with Guile:* Which holy Craft and godly Guile hath appeared in them, as they have been careful to keep a Conſcience void of Offence towards God and towards all Men; taking the Apoſtle's Advice, *James* 3. 13. *Who is a Wiſe Man, and endewed with Knowledge amongſt you* (ſaith he) *let him ſhew out of a good Converſation his Works with Meekneſs of Wiſdom:* So likewiſe have they been careful to obſerve Chriſt's Counſel, *Luke* 10. 3. who there ſaith, *Behold I ſend you forth as Sheep in the midſt of Wolves, be ye therefore Wiſe as Serpents, and Harmleſs as Doves.* And thus ſanctifying the Lord God in their Hearts, having a good Conſcience whilſt falſly accuſed, it hath pleaſed the Lord many times to plead their Righteous Cauſe, even in their very Adverſaries Breaſts, whereby he hath made their own words to become their Burden; and that that they have intended to fix upon his People, by which to render them Guilty of Deceit and Fraud, hath returned back upon their own Heads, whilſt Integrity and Innocency hath been the others Armour of Defence, untill ſuch time that God hath wrought their more Full Deliverance.

But I muſt bring the matter a little nearer, that ſo I may write of that which relateth to my own Particular: This having occaſioned ſome to wonder, *viz. That I ſhould be Decoy'd* (as they call it) *after this Manner!* for ſo ſome have beſpoke me, by ſhewing a ſeeming pity towards my Perſon, whilſt they have manifeſted Enmity againſt my Principle; and therefore, that they might not bear too hard upon me, they have laid the heavieſt Load upon thoſe about me; † as if for fear of one, and to pleaſe another, I had hereby prudently provided to ſerve my Superiours Humor: And ſo from them, my Friends have born the greateſt blame, whileſt I, in part, have been excuſed, conſidering the many

† *Who they are that 'tis ſupos'd I ſhould either fear or flatter, I need not name; for thoſe to whom I write may eaſily underſtand.*

ny Tryals, Temptations and Snares, whereunto they reckon I have been expos'd; which Consideration of theirs hath procured me some Allowance, from such as are any whit Tender-hearted, amongst my former Acquaintance; therefore I hope they will not blame me, if I make use of this Allowance, as well to shew them their Mistakes herein, as to take off the Unjust Aspersions that have been cast upon my Friends: Wherefore I say, the first Mistake is Gross; for any thing of *Force* (which is that that some conclude to be the cause of my coming amongst the People called *Quakers*) that I do declare I never felt; nay, I now find it to be Diametrically opposite to that Foundation Principle, upon which their Religion is built, which Principle is Christ, the Prince of Peace, who utterly disallows of all Coersive Compulsion, Force, Constraint or Violence to be used in Matters of Religion; and teaches such who learn of him in Meekness to Instruct those that are Ignorant of the Way of Truth, and then patiently to wait till he inclines their Hearts to walk in it; so that having their Dependance upon, and Expectation from the Lord alone, they dare not attempt the Propagation of the Gospel of his dear Son by the strength, and in the skill and time of man, without being guided, directed and subjected by him, in whom is all their Help found: This as to the first Mistake.

But the second Mistake amounts to thus much, (*viz.*) *That what could not be wrought upon me by Constraint and Force, was otherwise attempted to be brought to pass*, to wit, *by subtil Insinuations, and fair Promises, by which* (it hath been said) *this People use to tamper with those whom they Design to make their Proselites.*

In *Answer* whereunto I shall make this Reply; This mistake is Obvious: For Promises of outward advantage and Worldly good availeth nothing, that can stand the Soul instead: Therefore it were altogether imprudent, as well as utterly unlawful to propose any thing of such a kind upon this occasion; neither indeed was it outward advancement, that I sought after (although this is a reproach I have been made to bear) the Lord is my Witness herein, who subjected me unto himself, and made me willing

willing to be at his diſpoſing, and to have my Lot caſt by him. The truth is, Corn, nor Wine, nor Oyl I did not eſteem, nor yet length of dayes to enjoy them; for (in my ſolitudes) the whole World ſeemed to me as a very little thing; my Soul deſiring nothing but a part in Gods Kingdom, which made me earneſtly intreat him, that he would lead me in the Way Everlaſting; wherefore this was my frequent Supplication unto him (viz.) *O! thou incomprehenſible Majeſty, who haſt eſtabliſhed thy Throne in the high and holy Heavens; yet doſt thou graciouſly condeſcend to look down upon the Inhabitants of the Earth: wilt thou now be pleaſed to ſuffer Duſt and Aſhes to plead with thee, and to admit Mortal Fleſh to make requeſt unto thee? Then this is it, O Lord, that I would moſt earneſtly implore of thee, even that thou wouldſt caſt up, caſt up a Way for me, and remove all Lets and Stumbling-blocks from me, and mark out a plain Path before me, in which I may walk ſtraight forward towards thy Heavenly Country, and that amidſt the various Forms there are for Worſhipping of thee, my Soul may certainly know how to ſerve thee aright, and wherewith to bring an acceptable Sacrifice unto thee.* So that this being the Prayer which the Lord often put into my Heart (as I then took it) to Pray unto him, when my Soul was ſeeking the way to his Kingdom, promiſes of outward promotion (had they been propoſed) could not have given me ſatisfaction.

And as for that which hath been termed, *The* Quakers *ſubtil Inſinuation*, I think it muſt needs intend their ſincere and upright Converſation: For as to my own particular, I do declare, There was no way by which they did inſinuate into me, but by being found real in what they appeared to be; the Heart-ſearching God having then put my Soul upon ſearch to find out a People with whom I might joyn as with a Communion of Saints; I looked here and there into many Aſſemblies, but alas! ſtill I ſaw their Converſations ſo much contradicting their Profeſſions, that I could heartily joyn with none of them: And then as to their Principles, ſome indeed I did believe, when I heard them declared; but others ſome, Gods witneſs in my Conſcience did ſo teſtifie againſt, that them I could not receive. And thus finding

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so People, with whom I could joyn in every thing, I concluded my self to be single in the matter of Religion, which made me many a time extend my Voice to the Lord in these Words, *Oh! my God, upon whom I have been cast from my Infancy up: How long shall my Faith stand alone upon the Earth?* In Answer whereunto (I must acknowledge) the Lord was graciously pleased (even at those very times) to signifie unto my Spirit, That he had many Thousands (though I knew them not) who were sincere and upright before him, unto whom he had regard as to his own Children: But still I over looked this People of whom I am writing, as if it had been altogether unlikely I should find what I sought for amongst them, although Natural Affection had laid a Bond upon me to judge charitably concerning them: howbeit, at length there was a Way made whereby I was brought to search here also, notwithstanding the many false Aspersions which my Ears were fill'd with concerning them; For I could not tell but little *David* (the beloved of the Lord) might lie hid amongst the Stuff, whom God hath anointed to Reign in Self-seeking Souls stead; wherefore I then was willing to look amongst this People (to wit, the *Quakers*) and to turn up the foul covering which others had cast upon them, under which I soon saw a glorious one lie hid, the Form of whose Countenance was like the Son of God: And now having not only sought, but found the Lord and his People in the Earth, in their behalf do I here set my *Probatim Est* (I have proved them) in the thing which they profess: They profess themselves the Disciples and Followers of Jesus Christ, from whom they derive their Name *Christian*; which Name, though it were given the Disciples in scorn at first in *Antioch*; yet did they, and so do these, esteem it as an honourable Epitaph: And therefore have they laboured to answer their *Christian* calling, with such a Meek, Patient, Holy, Harmless, Humble, Trembling, Self-denying Conversation, as may be most conformable to the Pattern of Christ Jesus, the High-Priest of their Profession: So that now, I say, upon my search amongst them, I have found those who are guided by the Principle of Truth in themselves,

Acts 11. 26.

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by which they were called) for 'tis such only whose cause I am Vindicating) very careful to walk worthy of their High and Holy Calling; like as they have been called by this inward Principle to be Saints, so by it have they led a Saint-like Life, that thereby they might reach to the same Principle in the Consciences of others: And by this their innocent Life, I needs must acknowledge I felt my own Conscience powerfully reached for some time, before my Judgment was fully satisfied; But having those words of our Saviour imprinted upon my mind (*John* 7. 17.) *If any man will do his Will, he shall know of the Doctrine, whether it be of God, or whether I speak of my self.* Then immediately I consulted not with Flesh and Blood, but was made willing to give up to the obedience of his will revealed in my Conscience, and so I came to receive the Faith of that Principle which the *Quakers* do profess, and by it am I joyned to them, not only in Head but in Heart; so that this Faith, by which I am united to them, is more then a meer Natural credential, that stands in the bare assent to the Truth of a proposition, as propounded by man; for it is founded and grounded upon Christ Jesus, who was the Author, and I trust will be the Finisher of the same.

But there hath arisen another Wonder; and that is, *That not my self only, but also, my Brother and Sister should together, and that so quickly too, become Converts to the Truth, at this,* say some, *we cannot but greatly admire.*

To which, though it might suffice for *answer*, to let them know, the Lords Works are all Works of Wonder, and therefore may very well be admired by Beholders; yet I must needs say, there is little reason why such should wonder, that true Conversion should at once pass upon three, who talk so much of expecting a Nation to be born in a Day; sure if their Faith can conclude the certainty of the latter; they need not be so incredible concerning the Truth of the former: No doubt therefore, but it was prejudice enough against the Truth, that caused some to say, *It must needs be Hypocrisie which brought us all at once into the Profession of it.* But the Truth is, such neither know how we came by it, nor can they tell what Progress we have made in it, how

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far any of us do witness a real Change; my Soul is made to rejoyce herein, and for this I bow my Knee to the God and Father of our Lord Jesus Christ, That he would prosper and carry on this his own Work more and more in every one of our Hearts; yet dare we not be found false Witnesses for God, in speaking of things beyond our measure, or boasting of that which we have not attained; for though it may be granted, we did feel an inward and effectual Call, much about a time, to come out of spiritual *Ægypt*'s Land, yet must we travel through the spiritual Wilderness, before we arrive at the heavenly *Canaan*: therefore I would have none Mistake, so as to think, that Conversion is wrought in an instant, for it is a Gradual Work, carried on by degrees in the Soul, which is not presently Compleat and Perfect; although the very first Motion towards it proceeds from a Principle which is Perfect in it self; and which will in time Perfect the Soul, as it follows the Leadings thereof: But if any shall sit down by the way, on this side the Mountain of true Holiness, notwithstanding they began in the Spirit, yet if they end in the Flesh, how far soever they have travelled on in their Journey, still may their Carcasses fall in the Wilderness. Howbeit, I write this not to Discourage any, but to Provoke to Diligence, as well my self, as others, that after we have set out towards the Promised Land, and had a sight of it, none of us may grow weary nor faint in our Minds, and so fall short of the Everlasting Rest; for 'tis not a bare Convincement of the Truth in our Understandings, which may produce a Change in the Judgment, Opinion and Profession, that will serve our turn, without a Change of the Old Nature, without there be a Change wrought in the inward, as well as the outward man, whereby the Heart may be throughly sanctified and made clean, else there can be no real Conversion; yet may we say, since we have felt the beginnings of this Work in our Hearts, we have been made as Signs and Wonders in the Earth; whilst we have been Weaning from the Worlds Breasts, we have been made a Mock to the scoffing *Ishmaels* of our Age: But be it so, we are not much concerned, having

having an Eye to the Hope ſet before us, we do not only deſpiſe the Worlds Flatteries, but alſo contemn its Scorns, even as thoſe Worthies of Old, who after they were Illuminated, indured a great Fight of Afflictions, partly in being made a Gazing-ſtock both by Reproaches and Afflictions, and partly by being Companions with them that were ſo uſed; yea, though they had Tryals of cruel Mockings, yet they eſteemed the Reproach of Chriſt greater Riches then the Treaſures of *Ægypt*; For they had an Eye to the Recompence of the Reward, and patiently they indured this with much more, as ſeeing him who is Inviſible; which you may read in the Tenth of *Hebrews* more at large: Wherefore we think it not ſtrange concerning the fiery Tryals that are to try us, as though ſome ſtrange thing happened unto us; when the Wicked Reproach us, and ſpeak all manner of Evil againſt us falſly for Chriſt's ſake; in this we account our ſelves happy, yea, we ſecretly rejoyce that he hath accounted us worthy to ſuffer Shame for his Name, himſelf having ſaid to our Comfort, *Bleſſed are ye when Men ſhall hate you, and when they ſhall ſeparate you from their Company, and ſhall Reproach you, and caſt out your Names as Evil for the Son of man's ſake; Rejoyce ye in that day* (ſaith he) *and leap for Joy, for behold your Reward is great in Heaven; for in like manner did their Fathers to the Prophets*, Luke 6. 22, 23. So 'tis no wonder that the World hate us; for we know they have hated all the Righteous Generations that went before us; they were defamed and made as the filth of the World, yea, they were accounted the off-ſcouring of all things, by the Wicked of that Generation, and ſo are their Off-ſpring eſteemed with ſuch a ſort of People even at this preſent time: For the Seed of the Righteous have alwayes been deſpiſed in the Eyes, and reproached in the Mouthes of the Proud Ungodly World; howbeit, they have learned to put their truſt in him, who hath promiſed to keep them in a Pavillion from the Pride of man, and to hide them from the Striſe of Tongues: yet ſome there are that ſay, *Their Tongues are their own, who is Lord*

1 *Cor.* 4. 13.

Pſams 31. 20.

Pſalm 12. 4.

over them. And such (I may say) have sorely railed on me, both in Word and Writing, wherein were Queries, which I think not worthy to receive an Answer, because they came from a Nameless Author: Therefore I'll leave them with their remote Questions; winding up all in this Conclusion, Let none no longer inquire at a distance after the *Quakers* and their Principle, as *Nathaniel* did concerning Christ, *John* 1. 46. saying, *Can there any good thing come out of* Nazareth? But let them remember the answer of *Philip*, who bid him *Come and see*; so shall they meet with satisfaction in that inward Principle of divine Light (and the Professors of it) which hath made many, and now hath it made me a Spiritual Traveller for Souls Eternal Well-fare.

E. B.

AN

AN EPISTLE

To such of the

Friends of Christ

As have lately been Convinced of the Truth as it is in Jesus.

MY Dear Friends and Spiritual Relations, unto whom by Grace I am allied, in the Love of Truth I send you this Salutation: Often have you been upon my Mind, long before I found a place to write unto you: For though it was first upon me to write to my former Friends and Acquaintance, and Natural Relations; yet you being that *new Kindred*, spoken of by Christ, *Matth.* 12. 50. thus are you nearer to me by the Union of his inward Grace, than any unconverted thereunto can be.

And now I tenderly admonish you, That as you are convinced of the saving Power of this Divine Principle (to wit, the Light of Jesus manifest in the Conscience) see you constantly keep therein. For, *Friends*, let me tell you, Here lieth our Strength in these Times of Tryal; herein is our Safety this Day of Danger; in this you'l be secure and quiet, when peoples Hands shall be upon their Loins, because of Fear in the Night: yea, though you may become but to the Dawning of this Day of God, where you can discern but the glimmering of its Light

appear, which may at preſent ſhew you Trouble, and miniſter condemnation to your Souls for your Evil Deeds, placing Judgment on your Heads, making you poſſeſs the Puniſhment of your Iniquities that are paſt; ſo that inſtead of Peace, you may have great Bitterneſs; yet be perſwaded to dwell in the Judgment; wait patiently upon God, who draweth near to you in the Way hereof, and I will aſſure you, in this Light you ſhall ſee more Light, and in it Conſolation and Salvation ſhall be injoyed. Wherefore I now write unto you, Little Children (in the ſpiritual ſtature, being my ſelf one of that Number) by way of Exhortation, To caſt away your Idols, & keep your ſelves from them; ſay unto them, *Get ye hence, to the Moles and to the Bats*: Friends, you know what I mean by them; turn in, and I am ſure the Light will let you ſee them; and the ſooner you part with them, the ſooner will you find Forgiveneſs with the Lord, for the Idolatry which he hath beheld in them: And when your Idols are utterly deſtroyed, then ſhall you be joyned to the Lord in a perpetual Covenant, that ſhall never be broken: And here will your Bow abide in ſtrength, wherewith you ſhall ſhoot at *Myſtery Babylon*, and ſee her falling down; yea, *though her Archers may ſhoot ſorely at you, yet ſhall they not be able to hurt you; for the Lord* (*the Help of* Iſrael) *will be a Shield before you, and will turn back their Arrows into their own Quiver, ſo ſhall they hang by their Sides, and ſtick in their Hearts, who privily intended to wound the Innocent without Cauſe*: Yet 'tis very likely the Wicked will be puſhing at you, and caſting ſcandalous Calumnies upon you; in which I cannot but tenderly ſimpathize with you, having my ſelf lately paſſed thoſe Pikes of the *Enemy*: *Renowned be the Lord of Hoſts*) *the Captain of my Salvation, which cauſed me to march through valiantly, and hath alſo given me the Victory*; ſo that, though I ſpeak not boaſtingly, yet I can ſay, *The Revilings of the Ungodly do not at all diſ-ſpirit me*; for now I can take their Reproaches for Chriſt's ſake, and bind them as an Ornament unto me: *To God be all the Glory, who hath raiſed this Spirit of Courage and Chriſtian-Fortitude in me, and now hath called me to call on others to wait upon him, that they may be*

Iſa. 26.8. & 41.1.

Iſa. 2.20.

be thus ſtrengthned with Might in their inward Man by him. Therefore wait on the Lord, be of good Courage, and he ſhall ſtrengthen your Hearts; wait, I ſay, on the Lord, as ſaid holy *David*, *Pſalm* 27. 14. ſo ſhall One chaſe a Thouſand, and Two put Ten Thouſand to flight (*Friends*, read inwardly, ſo you'll underſtand me) I do not mean that you ſhould avenge your ſelves on any with Carnal Weapons of War; No, no: But as you ſtand and wait in the Light of the Lord, though you can handle neither Sword nor Spear, he will make you ſhew comely as *Tirzah*, and terrible to the Wicked, even as an Army with Banners: For though the Remnant of the Juſt (as to outward Defence) are left this day like a City without Gates or Walls) whom the Wicked will be PLOTTING againſt; *yet God will laugh at him, for he ſeeth that his Day is coming*; and hath alſo given me this Confidence of Hope in him, to wit, *That he will not give his People into the Hands of cruel Lords, nor ſuffer Men of fierce Countenance to rule over them*: But they ſhall be as Standers in the Gap, and Stakes in the Hedge (though ſome may be but of tender growth) to ſtop the Enemy from laying waſte our Country, and to ſtay the Lord's ſore and terrible Stroke. *Pſalm* 37. 12, 13.

Ah *Friends*! is it not Pity, that Sin ſhould make an Aceldama of our Nation and this City? See therefore ye mind your inward Reprover, that ye may be no Cauſe in procuring the Nation's Miſery: You Children of the Light, ariſe therefore, and ſhine; for your Light is come, which will adorn your Converſation, let it now appear throughout your whole Behaviour, ſo ſhall your Words and Actions glorifie your Heavenly Father: thus ſhall the Wicked ſee, our Rock hath not ſold us; for ſtronger is he that is in us, than they that are againſt us: ſo though they may outwardly beſet us, yet we have a Rock to ſhelter us, where the *Enemy* ſhall diſpair forever of coming at us. Wherefore *faint not in your Minds, nor be diſcouraged in your Spirits, at the Tidings which you hear abroad; but dwell within your Tent, and ſerve the Lord with Fear, every one in your Sphear, ſo ſhall you ſhine like Stars in their proper Orbs*: Yea, though ſome of us may be but of ſmall Magnitude, as in the natural

natural Firmament, one Star differs from another Star in Glory, yet as we abide in the Fear, being clothed with Humility, ſo ſhall we be preſerved in our ſpiritual Station, while we are as Strangers and Pilgrims on the Earth, to have our Converſation honeſt (and as much as in us lies inoffenſive) amongſt them that are without, that whereas they ſpeak againſt us as Evil-Doers, they may by the Good Works which they ſhall behold in us, *glorifie God in the Day of their Viſitation*: ſo ſhall we convince the World of that Principle of Light and Grace, that ſhineth in their Hearts, which if they turn in to it, and obey it, it will teach (and enable) them, *That denying Ungodlineſs and Worldly Luſts, they ſhould live Righteouſly, Soberly and Godlily in this preſent World.* And by this Grace ſhall we be to thoſe about us as Saviours in the Hand of the Lord upon Mount *Sion*, as others have been to us when we were in ſpiritual *Babylon*: Thus we being as a *City ſet upon a Hill* for people to behold, this ſhall they confeſs, *Verily God is in us*; when their Hearts ſhall fail them for very Fear of what Men are about to bring to paſs: But would the Inhabitants of this Iſland bow to the Scepter of the Son of God in their Hearts, they ſhould not need to be afraid of any *Tripple Leagues* or *Conclave Conſultations* to do them hurt, for yet would God ariſe, and break ſuch Aſſociations, and take ſuch wicked Wits in their own Craftineſs, ſo that their Hands ſhould not find their Enterprizes; ſo ſhould ENGLAND become the *Renown of Kingdoms*, and a *Mart of Nations*, maugre the ſtrength of Helliſh Combinations. Therefore let them that read me mark what I ſay; for the Lord of Hoſts hath determined, *That the Haughtineſs of Man ſhall be humbled, and the Loftineſs of Man ſhall be laid low, that himſelf alone may be exalted in this Day: And mens Idols he will uterly aboliſh; yea, he will famiſh the Gods of the Earth, that people may worſhip him in his own holy Place*, as ſay the Prophets, *Iſa.* 2. 17, 18. *Zeph.* 2. 11. Again, he ſaith; *I am the Lord, that is my Name; and my Glory will I not give to another, neither my Praiſe to Graven Images*, Iſa. 42. 8. Wherefore ſuch who will not turn from their Idols to ſerve the living God, ſo as to break

1 *Pet.* 2. 11, 12.

Titus 2. 11, 12.

break off their Sins by a real Reformation, he will be terrible unto them, and will certainly viſit them with Ruin and Deſtruction.

But you who know the Lord, and are turned in to him, do you put your Truſt in him, who is Prince of the Kings of the Earth, unto whom all Power doth belong, *and through God you ſhall do valiantly*; for he it is that ſhall *tread down all your Enemies*. Friends, I mean chiefly as to the *inward*; yet am I to exhort you as to the *outward* this day, *That you be in nothing terrified by your Adverſaries, which will be to them an evident Token of Perdition, but to you of Salvation from the Almighty*; for the Shields of the Earth are his; therefore truſt you in him, whoſe Name is *The Lord of Hoſts*, yea, *The Lord Jehovah, in whom is Everlaſting Strength; who is a Strong Hold in the Day of Trouble, and he knoweth them that truſt in him*; ſo ſhall Fear be far from you, and as for Terror, it ſhall not come near you: You Meek and Harmleſs Ones, you ſhall increaſe your Joy in the Lord, and ſhall inherit the Earth, and delight your ſelves in the abundance of Peace; for the Righteous God will eſtabliſh the Juſt, when Bloody and Deceitful Men ſhall not live out half their dayes: You ſhall triumph in Chriſt Jeſus, who will make manifeſt the Savour of his Wiſdom by you in every place; ſo that though you may ſuffer, yet ſhall you not diſpair; for in due time the Lord will be your Deliverer: Wherefore, lift up the Eyes of your Minds this day, and look for the *Son of Man's* appearing, who hath determin'd to deſtroy the *Man of Sin*, by the Spirit of his Mouth, and by the Brightneſs of his Coming.

Pſalm 60. 12.

Phil. 1.28.

Nahum 1. 7.

Iſa. 29.19. *Pſalm* 37. 11.

And now it riſes in me to write a word to comfort you, you Friends of the Bridegroom, that mourn for his With-drawing, and eat your Bread with Quaking, and drink your Water with Trembling, as thoſe who find no Comfort till you do injoy him.

Ezekiel 12. 18.

Wait without Wearineſs, and you ſhall behold his Countenance, and hear his pleaſant Voice, which will revive your

Spirits;

Spirits; but ſtill be you mindful when you hear things unutterable, that you keep low and humble, ſo ſhall you be kept from the Snares of the Devil. And *Friends*, Let no Outward Things over-ſet your Minds, but ſit looſe in Heart from all that here you have, that nothing may be preferred like the Favour of the Lord.

And you of Tender Years, who are void of Worldly Cares, be you aware of Pleaſures, Pride and Worldly Honours; for theſe may be your Snares: I am ſenſible many are the Temptations to allure you unto Vanity; but as you eye the Lord, they ſhall not overcome you; he will fight your Battels for you, and lift up a Standard in you againſt your Souls Enemies; and Satan and his Hoſt ſhall fall like Lightning before you: Therefore ſtand you ſtill, and wait for God's ariſing, ſo ſhall all his Enemies be ſcattered before him: And he will ſurely riſe againſt our ſpiritual Adverſaries, and bring them down in us, that they may not inſult over us: For the Lord takes notice of the Kindneſs of our Youth, and is well pleaſed to have our firſt ripe Fruits Holineſs unto him; wherefore he aſſures us, that *as we continue in the well-doing, we ſhall alwayes inherit his Bleſſing.* Therefore you Weak and Feeble Ones, put your Truſt in him; *For he giveth Power to the Faint; and in them that have no Might, he encreaſeth Strength.* This our Spiritual Shepherd hath a tender regard to the hindmoſt of his Flock; He gathereth his Lambs with his Arms, and carrieth them in his Boſome, and gently leadeth thoſe that are young: And thus, as we follow the Son of God, our Leader, Chriſt Jeſus, our Captain and Commander, ſo ſhall we become as a well-diſciplined Army, marching on in Order, every one keeping our Ranks, and making War in Righteouſneſs with the Prince and Powers of Darkneſs; the Weapons of our Warfare not being Carnal, but Spitiual, mighty through God to the pulling down the ſtrong Holds of Sin and Satan, and caſting the Dragon, the Beaſt and the Falſe Prophet, together with the ſpiritual Locuſt, into the Bottomleſs Pit, where they ſhall ſink into the Lake of his Divine Wrath, ſo as never to riſe more to cover the Earth. For, *Friends*, we are this day as an Enſign among the People, expoſed unto many Spectators, and the Lord's Preſence is amongſt

Iſaiah 40.29.

us

us (magnified be his Name) becauſe his Glory reſts upon us: And as we wait on him, he will appear more and more in our Meetings, and crown our Aſſemblies, and make our Ancients Honourable, and our Young Men like *Eldad* and *Medad*, and our Damſels like the Daughters of *Philip*: Yea, though we have not all the Gift of Prophecying (vocally) beſtowed on us, yet by our upright Carriage, we ſhall every one become Preachers of Righteouſneſs amongſt our Neighbours, whereby we ſhall reach to the Witneſs, that lieth ſlain in their Conſciences, and ſhall cauſe it to ariſe and ſtand upon its Feet, and Propheſie in their Streets; ſo ſhall we raiſe up that in themſelves that will judge them for their Sins: though the Love of God hath taught us to be kindly affectionated towards all, and to be pitiful, notwithſtanding we are griev'd to behold the ſad & woful ſtate of the Wicked World; yet can we praiſe the Lord in Spirit, that he hath turned us from Darkneſs unto Light, and from Satan unto himſelf; and hath made us turn our back upon the Glory of the Earth, before this Day of Shaking came upon it, when mens Confidence in it ſhall be ſhaken, and their Expectation from it diſappointed; then ſhall thoſe who truly fear the Lord, be abundantly ſatisfied.

For Friends, I muſt acknowledge, it often riſes in my Soul as a Return of Thanks to God, (*viz.*) The Remembrance which he gives me of the Time of his Love, even when my Soul was ſecretly crying, *Where ſhall I find true Reſt?* Then was the Lord pleaſed to bring me to the Mountain of his Holineſs, where a peaceable Dwelling is, and that juſt before theſe Diſturbances broke out, in this part of the World, where my Lot is caſt: Oh! praiſed be his Name. For now he hath taken me into his Family, and makes me to ſit down with the Ancients of his Houſe, at the Table of his Bleſſing, where he feedeth every one with food convenient for them.

And now, *Friends*, let me mind my ſelf and you, *That we greatly Love and Eſteem, and in Honour do prefer thoſe that were in Truth before us*; ſome of whom have been made as Trumpets (by the Breath of the Lord) to ſound the *Everlaſting Goſpel* in our Ears; and others, on whom that Gift of *Utterance* hath not been beſtow'd, yet have they taught us to *Fear God*, and

give Glory to Him, by the Example which they have set before us: And thus, respecting these as *Elders*, so shall our Love regularly extend it self towards all others. I write this to you *Friends*, only by way of Remembrance, as knowing, none need teach us to love those who have received like precious Faith with us (much less need we any humane Teachings, to *Esteem such as hold the same ancient Faith before us*) For we are taught of God to *Love one another*; and by this shall all men know, that we are the *Disciples of Christ Jesus*. Thus, as they behold our *comely Order*, whilst we live in Love together, like Children of one Father, and in the inward Union dwell, so shall they discern the *Splendor of the Truth* to shine in and amongst us, even like an *Orient Pearl*: And so shall we be bound up together in the Bundle of Love and Life in Christ Jesus, and shall grow up in him like Willows by the Water courses, and as tender Plants which God's Right Hand hath planted; and our Natural Capacities shall be enlarged, and our Spiritual Talents augmented, *to serve the Lord with Faithfulness in our several places, where we shall be as Lights unto the World whilst our dwelling is here amongst them*; & then, having improved our Talents to the Glory of God, and run well to the End of our Race, when our Course is finished, we shall lay down our Heads in Peace, and hear that joyful Sentence pronounced on us, *Well done good and faithful Servants, enter ye into the Joy of your Lord*; where we shall receive the End of our Faith, even the final Salvation of our immortal Souls, which shall eternally live to sing and set forth Praises and Halelujahs in the highest to him that sits upon the Throne, and to the Lamb Christ Jesus, *who hath Redeemed us from the Earth*, unto whom the Praise doth belong, for the Assistance of his Spirit in this thing.

2 *Pet.* 1. 1.
1 *Thess.* 4. 9.
John 13. 5.

Given forth by one of the least of the Flock of Christ, whose outward Name is

ELIZABETH BATHURST.

READER;

SOme Errors having escaped the Press (most of them being Scripture Quotations) I desire when thou art at a loss, that thou turn to this *Errata*, so shalt thou find what thou look'st for.

Page 7 line 31 read *John* 8. 58. p 12 Margin r *Rom.* 3. 20. *Acts* 15. 9. Margin dele 6, 7. p 13 Margin r 1 *Tim.* 1. 5. p 21 l 20 for *ony* r *any*. l 12 f *about* r *above*. p 24 Margin r *John* 18. 14 p 27 l 19 f *Jer.* r *Isa.* p 32 l 25 for *Timothy* r *Titus*. p 34 l 7 r *Mat.* 24 13. p 36 l 6 r *James* 1.4. Margin r *Col.* 1. 28. p 36 l 17 r *Luke* 1.5,6 p 39 l 38 f *pervert* r *perverted*. p 42 l 11 r *Eph.* 5. 13. p 43 l 8 f *demonstration* r *denomination*. l 18 r *Acts* 26.18. p 45 l 4 dele *on*. p 47 l 1 r *Job* 27. 3. p 50 l 21 f 14 r 27. p 51 l 18 f 28 r 23. p 60 l 10 f *such a* r *asmuch*. p 61 l 29 f *explified* r *explisit*. p 62 l 17 f *gifts* r *gift*. p 64 l 26 f *Chap.* 4 r 3. p 65 l 1 f 15. r 5. p 74 l 17 for 28. read 20.

Humphrey Sherague his book